

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

On his 28th anniversary as pastor at Lexington, Tenn., Rev. Fleetwood Ball was given a \$200 increase in salary.

About Pastoral Changes: E. Dykes becomes pastor at Harahan, La. A. D. Langston goes to Wilmot, Ark. Jonesville, La., calls E. E. Colvin.

Editor John Redpath Dougall of the Northern Messenger, an interdenominational paper of Montreal, Canada, is celebrating his sixtieth anniversary as editor.

Dr. J. W. Inzer accepts the call of First Church, Montgomery, Ala. He has served the First Church of Chattanooga with great acceptance and efficiency.

L. M. Cole was recently elected Superintendent of the Baptist Orphanage of Louisiana, and Mrs. Flowers, widow of the former superintendent was elected assistant.

Dr. L. R. Scarborough helps Dr. J. J. Hurt in a meeting in First Church, Jackson, Tenn., in February. Dr. Hurt helps in a meeting at Carson and Newman College in March.

Dr. Ryland Knight of Delmar Ave. Church, St. Louis, is now conducting a department in the "Word and Way" under the heading "Questions A Minister Is Asked". It is bound to prove interesting.

In response to President Hoover's appeal to business men to cooperate in establishing confidence, Mr. Henry Ford announces that he will give a wage increase to the workers in his factories amounting to \$20,500,000 a year. No man is to get less than \$7.00 a day.

A great report comes from Parkway Church in Jackson, Sunday. There were 207 in Sunday School, much the largest ever present. Their Sunday School has reached the A-1 Standard; two were received into the church, and there were fifty present in the B. Y. P. U.s. These people are happy and going ahead.

Our people have seen in the daily papers accounts of the trial of Superintendent W. E. Thompson of the Baptist Orphanage by the Hinds County Circuit Court for assault and battery, for whipping a nineteen year old girl in the Orphanage. At present the matter is still in the courts and we think best not to enter upon a discussion of it. The jury stood eight for conviction and four for acquittal. It seems not certain at this writing whether the case will be tried again at this term of court. It is a good time to pray that the Lord will bring us out of this confusion.

Below is the percentage of the population over ten years of age that can neither read nor write in Private and Parochial School Countries: Ireland 17 per cent; Belgium 18 per cent; Austria 26 per cent; Hungary 40 per cent; Italy 48 per cent; Chile 49 per cent; Argentina 54 per cent; Cuba 56 per cent; Portugal 73 per cent; Mexico 75 per cent; Spain 78 per cent; Brazil 85 per cent, and Guatemala 92 per cent. Public School Countries: Germany one-tenth of 1 per cent; Denmark one-fifth of 1 per cent; Switzerland three-tenths of 1 per cent; Sweden three-tenths of 1 per cent; Scotland 3½ per cent; Holland 4 per cent; England 5 and four-fifths per cent, and America 7 and seven-tenths per cent.—Fellowship Forum.

JACKSON, MISS., December 19, 1929

NEW SERIES
VOLUME XXXI. No. 51

Christmas

By Samuel Judson Porter

A rosy radiance trembles on the air
Like smiles around a sleeping baby's mouth;
Like summer zephyrs blowing from the south
Faint echoes float as from a distant choir;
The bleat of little lambs I seem to hear.
So soft and soul-like through the midnight calm.
A dream? Nay, more; for me a healing balm—
These signs are sounds—just like a mother's
prayer:

For now the Birthday of our Lord draws nigh
And once again a splendor touches earth,
As when the angel host that sang on high
Proclaimed, to those who watched their lambs,
the Birth
Of that pure Lamb who came His life to give
That in Him we a fuller life might live.

Washington, D. C.

KNOWLEDGE OF GOD NECESSARY TO WORSHIP

We Baptists, and maybe some others, have very nearly lost the art of worship, because we have largely lost the sense of God. We often write in large letters in our churches "The Lord is in His Holy Temple, Let all the earth keep silence before him"; and then have little realization of his presence, and make a good deal of noise of one sort and another when we come together. A vivid, personal, experiential knowledge of God, a knowledge of him as he really is will bring back the worship of God in the churches and out of them.

Jesus had a good deal to say to the Samaritan woman about worship, and it was right along this line, namely that worship depends on a correct knowledge of God. You will remember that she introduced the subject of worship to get him to settle an ancient controversy and to direct the conversation from a too personal approach to her own life. She was interested simply in the place, the place where men ought to worship; whether it was Jerusalem or Gerezim. Jesus dismissed the question of place and came immediately to the essence of the act. He does not hesitate to say the Jewish worship is true worship while that of the Samaritans is not. And the reason is that "Ye worship that which ye know: we worship that which we know".

Knowing God, having a true, accurate, full knowledge of him is not a mere pleasing subject of investigation, not an interesting matter for discussion; it is absolutely necessary to worship. Worship in men is the response of their souls to a genuine revelation of God. It is the inevitable, solemn, joyous reaction of our spirits to a real knowledge or vision of Jehovah God.

Not only did Jesus say emphatically, "We worship that which we know", but he went on to elaborate this truth. He says, "The hour cometh and now is when the true worshippers shall worship the Father in spirit and truth". And not content with this he virtually repeats for emphasis and clearness the same truth, saying, "God is spirit: and they that worship him must worship in spirit and truth".

This means not only that being spirit we are capable of worshipping him, but that this worship

is a response of spirit to Spirit, a communion of spirit with Spirit. That worship is not going to a certain place, not assuming a certain bodily attitude, but the vigorous activity of mind, the engaging of all our mental and spiritual being in the apprehension of God, the answer of intelligence and all our spiritual faculties to the manifestation of the presence and nature of God.

And yet this is not all of worship, nor all that is necessary to worship. We are not merely to worship Him in spirit but also in truth. That does not mean in reality; but in accord with the facts, the truth about God, the truth concerning God. It means that we must have a real and a correct knowledge of God in order to worship Him. We must worship Him in accordance with his real character. To worship in ignorance is to fail to worship. If there is a misconception of God, as to his real nature and attitude toward us, then we cannot truly and really worship Him. For worship is the response in man's soul to the revelation of God. If there is no revelation there is no response. If there is a mistaken conception of God there can be no true worship of him. Paul undertook to show the Athenians this when they erected an altar to the "Unknown God".

This is why we have to worship in the name of the Lord Jesus, because grace and truth came into being through Him. Because Roman Catholics have the mistaken idea that Jesus is not approachable they follow the superstition of praying to the Virgin Mary or some other saint. If they knew God and Jesus Christ His Son they would worship Him.

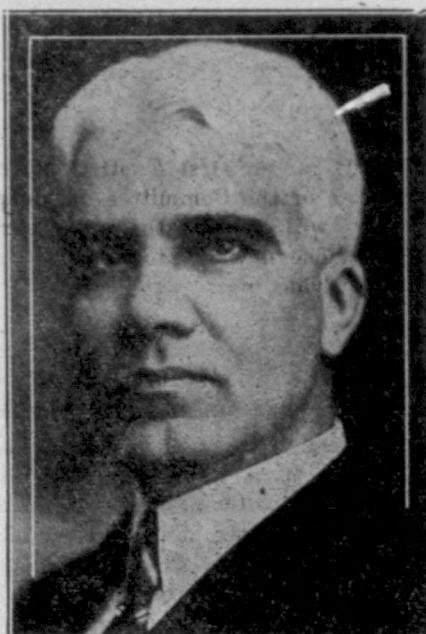
When we come to worship we should summon in our minds all that we know of God, all that is revealed to us of Him in the Bible, in the person of Christ, in our own experience and even in nature about us. Thus David worshipped him when he said The Heavens declare the glory of God. Thus Solomon worshipped when he kneeled and spread forth his hands and called God by his memorial name, as the God of Israel and of his father David. Thus the prophets worshipped when they addressed him as the God of Abraham, Isaac and Jacob. Thus the early disciples worshipped him when they (Acts 4:24,25) lifted up their voice to God with one accord and said, "O Lord, thou that didst make the heaven and the earth and the sea and all that in them is; who by the Holy Spirit by the mouth of our Father David didst say, etc." Their history, their experience and all about them made God very real to them, and so made it possible to worship Him.

We too can join the saved of all time in saying, "Unto him that loveth us and loosed us from our sins by his blood; And he made us to be a kingdom, to be priests unto his God and Father; to Him be the glory and the dominion forever and ever. Amen".

The best Christmas present you could give a friend is The Baptist Record.

The percentage of Americans unable to read and write has fallen in the last fifty years from twenty to six.

Rev. R. W. Merrill of Kerrville, Texas, and Dr. John Held were painfully injured recently in an automobile wreck. Dr. Held's mother, it is found, was so seriously injured as to make her recovery doubtful. Dr. Merrill is a native Mississippian and Dr. Held was formerly pastor in Natchez.



DR. JOHN L. HILL



DR. MARSHALL CRAIG



ROBT. H. COLEMAN

Southwide B. Y. P. U. Conference

GREAT PROGRAM TO BE PRESENTED AT
FIRST SOUTHWIDE B. Y. P. U.
CONFERENCE

Memphis, Tenn., Dec. 31, 1929-Jan. 2, 1930
By J. E. Lambdin

The First Southwide B. Y. P. U. Conference which will meet in Memphis, Tennessee, Dec. 31, 1929-Jan. 2, 1930, will present a magnificent program. The keynote of the meeting will be NO OTHER NAME. The program is erected around this keynote. The Conference is promoted by the Baptist Sunday School Board.

Purpose

The outstanding purpose of the B. Y. P. U. is to increase the spirituality of the young Christian. The keynote of this Conference has this purpose in mind. The emphasis for the first day of the meeting will be NO OTHER NAME FOR OUR SALVATION. Among the speakers on the program for the first day will be Dr. I. J. Van Ness, Dr. Walter P. Binns, Dr. William Russell Owen, Secretary J. E. Lambdin, Mrs. J. C. Williams, and Dr. Marshal Craig. Throughout the day all the discussion and addresses will hold up Christ as the only hope for the individual and the world, and strive to make clear to the leaders and young people that their supreme business is to make him known to a lost world.

On the second day the emphasis will be NO OTHER NAME IN OUR TRAINING. Training is a useless waste of time, money, and energy unless it be training in Christ to the glory of his Name. So this day's sessions will seek to set up in clear outline the great motive for all B. Y. P. U. training—to glorify our Lord Christ in the lives of all our young Christians. Among the speakers will be Dr. Marshal Craig, Rev. Lilburn B. Moseley, Dr. E. P. Alldredge, Dr. William Russell Owen, Secretary E. E. Lee, Dr. Walter Binns, and Dr. W. F. Powell.

The emphasis on the third day will be NO OTHER NAME IN OUR SERVICE. Service is the logical culmination of training, and must accompany training. This program, in all its phases, will seek to plant deep the Christian motive for service, namely, the love of Christ. Among the speakers will be Dr. John L. Hill, Dr. Austin Crouch, Mr. Othal Feather, Mr. George Baird, Miss Winnie Rickett, Dr. Ullin Leavell, Miss Ella Louise Landress, Mr. Sibley Burnett, Rev. Lilburn Moseley, Dr. Van Ness, and Dr. Geo. W. Truett.

The purpose, then, of this great Conference, will be to magnify the Name of Christ in all our training program, and through this to lead our B. Y. P. U. forces to understand in a new way the bigness and significance of our task of training our young and untrained church members in church membership and Christian service.

B. Y. P. U. Plans and Methods on the Program

Three great periods of discussion group conferences covering every phase of B. Y. P. U. work, in principle and method, will be conducted by the world's leading B. Y. P. U. specialists. Among these will be the B. Y. P. U. secretaries of the Baptist Sunday School Board, all the state B. Y. P. U. secretaries, many successful B. Y. P. U. directors and pastors, the Junior and Intermediate B. Y. P. U. leaders, and the Southern Baptist Student secretaries. These conferences will be for Senior B. Y. P. U., Intermediate officers and committees, Junior and Intermediate leaders and sponsors, Baptist Adult Union, College B. Y. P. U., General B. Y. P. U. Organization, and Associational B. Y. P. U.

Missions on the Program

In addition to missionary addresses in the general sessions, there will be five sectional conferences on missions conducted by five great missionary statesmen of the Southern Baptist Convention—Dr. T. B. Ray, Dr. J. B. Lawrence, Dr. G. S. Dobbins, Dr. Austin Crouch, and Dr. P. E. Burroughs. The place of the young people in the great Baptist Cooperative Program will be discussed in these conferences.

Life Stewardship Discussions

There will be five sectional conferences on the Stewardship of Life, conducted by Mr. Frank H. Leavell, Professor T. B. Maston, Mrs. A. L. Crawley, Dr. G. S. Dobbins, and Dr. John L. Hill. These people are skilled in dealing with young people, and will lead in the discussion of life problems of youth, such as choosing a life work, getting an education, a Christian's stewardship in his chosen field, etc. Every person in attendance will have the privilege of attending this conference and the missionary conference.

The Music

Mr. William Hall Preston, Southwide Student Worker, will lead the singing, assisted at the piano by Miss Ruth Powell and Mrs. Mabel Hendrix. The Bellevue Girls' Quartet, famous all over the South, will appear several times during the meeting. The music will be an inspiring feature of the meeting. Prof. I. E. Reynolds will discuss Better Music in the B. Y. P. U. in the methods conferences.

Southwide Intermediate Sword Drill

On Thursday afternoon fifteen Intermediates, representing fifteen Southern states, will participate in the Sword Drill Contest. This will be a thrilling moment in the big Conference.

Who Should Come

Any one who is interested may attend this meeting. Pastors, educational directors, Junior and Intermediate leaders and sponsors, Intermediate officers and committees, Seniors, Adults, general officers, and associational officers will find special helps. College B. Y. P. U. members

should be there. Unlimited delegations are invited. Churches should send their B. Y. P. U. directors and leaders.

Railroad Rates

Reduced fares have been granted by all railroads of fare and a half for the round trip. Secure round trip certificates from your state B. Y. P. U. secretary or from the B. Y. P. U. Department, Baptist Sunday School Board, Nashville, Tenn.

Entertainment

Entertainment may be secured in homes at \$1.50 per day for lodging and breakfast. Hotels are listed, with rates, on the back cover of the fourth quarter Senior B. Y. P. U. Quarterly. Mr. Archie Farr, P. O. Box 1243, Memphis, Tenn., has charge of making reservations. Write to him now.

Come to Memphis!

THE GOSPEL ON THE STREETS

A New Student of Baptist Bible Institute, N. O.

The new student, whose reactions to a street service are recorded here, has been trying to preach the gospel for two years under a variety of conditions. It has been his privilege to witness for the Lord Jesus in almost every imaginable type of church services, but never until Saturday evening, October 12, did he attend a religious service conducted on the street.

It will renew the faith and quicken the zeal of any young preacher to see young ladies of culture and refinement stand out on the streets of this wicked city, and sing and play for the glory of the Lord Jesus.

It will surely make a tremendous impression on the passerby when he sees young women, who would be at home in the most cultured society of this city, happily witnessing for Christ on a street corner. The young ladies with whom this student was associated in his first street service would be efficient workers in any Baptist church in New Orleans or elsewhere.

The crowd that gathered during the first song stayed through the service in a way which surprised this novice. He believes he is safe in saying that not more than five persons left during the service.

It is the writer's humble opinion that these services will mean much in magnifying our Lord in spreading the good news of salvation by grace through faith. He will be happy to dedicate his very best efforts to this preaching of the Word to the passerby.

The Home Mission Board receipts for November were \$47,921.35, which is about \$2,500 more than for the same month a year ago. However for the period from May 1 to Dec. 1 there was a falling off of about \$25,000.

Okolona Church has a budget of \$10,000 for the year, of which \$4,500 is for local operating expenses, \$4,000 for sinking fund and \$1,500 for missions, of which \$700 goes to the cooperative program. An appropriation of \$275 is made to publish their local church paper, the Okolona Baptist.

Housetop and Inner Chamber

In regular conference the Marks Baptist Church voted unanimously to change the name of the church to "The First Baptist Church of Marks".

Evangelist W. F. Frazier, Springfield, Mo., closed his year's work with a very gracious meeting at Ellington, Mo.—20 miles from his old home town—with 41 baptisms and 8 letters.

Rev. L. S. Cole, pastor of the First Baptist Church of Marks, and Supt. R. P. White of Walnut High School, visited the office of the Record this week and attended a meeting of the State Board.

Endorsement: The ladies in their late State Board Meeting adopted the "Bible Reading Study" by Rev. G. W. Riley of Clinton, as their Bible Study Course, and will allow credit on the Course to all who study the book.

Rosalee Mills Appleby, and son David, Missionary to Brazil, will sail from Port Arthur, Texas, on the steamship Saugerties, Delta Line. Scheduled to leave Jan. 16th for Rio de Janeiro, Brazil, S. A.—Mrs. F. C. Hayden.

The president of the National City Bank, New York, made the statement recently that his bank spent \$100,000 a year on its bulletin which is sent into all parts of the world. It is a necessary publicity expense. When will the children of light be as wise as the children of the world? —Ex.

Brother J. E. Byrd was with Pastor H. W. Shirley for twelve days in a meeting at Elk City, Okla. The pastor says: "His coming has meant a great deal to us in the way of deepening the spirituality of our people, making plain the plan and teaching of the scripture. The visible results of his meeting have been about 30, all but six coming by baptism."

Pastor C. C. Morris welcomed 71 into the church at Ada, Oklahoma, recently as a result of a good meeting in which he preached. He generally preaches in his own meetings. He has been pastor at Ada for eleven years and the church is made up largely of people who have been saved in his ministry. He comes back to Mississippi occasionally for a revival meeting.

Mr. Frank H. Leavell of Nashville, Tenn., Secretary of the Baptist Student Work of the Southern Baptist Convention, will conduct a special Student Program from 9 to 10 o'clock Sunday night, Dec. 29th. After having their own church Student Program our Baptist students are requested to gather in groups around a radio wherever they can and tune in on this program.—M. E. Dodd, Shreveport.

Our Preachers' Conference will begin Monday, January 27th, and run through Friday, January 31st. We invite every preacher in the state, no cost except transportation. Our homes will be opened, and our eats will be good. We will have four hours teaching on some of the great fundamental doctrines every day. Dr. M. E. Dodd will speak twice a day. I trust all of our preachers will, upon the reading of this announcement, plan to come.—H. R. Holcomb, Tupelo.

Captain R. N. Provine of Calhoun County passed away at his home on Dec. 12. He was nearly 90 years old, and one of the best known and most highly respected citizens in that part of the state. He was a Confederate soldier who bore himself heroically not only in the four years war, but in the troublous times which followed. He has for several years been a member of Shiloh Baptist Church, and the burial was from this place. The service was participated in by Rev. J. M. Spikes, E. S. Flynt, R. L. Breland and M. Bayles. He is survived by his seven sons and one daughter, one of the sons, Dr. J. W. Provine being president of Mississippi College. To all of them sincere sympathy is extended.

What do you think of that? Brother W. A. Green brought the editor a mess of quails, and we were not there to get them. We will never live long enough to get over it. But thanks all the same.

Judge Ben Lindsey of Denver was disbarred by the supreme court of his state recently on the ground of having received fees while he was judge. He has long been discredited by many for his loose conceptions of morals.

One of the new buildings at the University of Mississippi, one of the dormitories for men, has been named in honor of Dr. J. G. Dupree, for some time professor of Greek at the University, and for a longer period professor in Mississippi College. He was one of the most versatile men of his generation, coming of a prominent and highly honored family in Noxubee County.

Dr. H. C. Day, assistant professor of Biology in Howard College, Birmingham, resigned by request last week, effective immediately because in a chapel talk he discredited the historicity and accuracy of the Bible. This was quick work and well done. A teacher has no place in a Baptist college who does not believe the Bible. One hardly knows whether to praise his honesty in declaring his unbelief or condemn his foolhardiness. He ought to have known enough to have kept out of a position of this kind which demands Christian faith. It is said that Dr. Day is not a member of any church.

In my rounds at the Baptist Hospital this morning, I called on a Mrs. S., who greatly rejoiced me with a story of answered prayer. She said, "Do you remember that sometime ago you received a letter from a Mrs. S., telling you that her husband had left her and that she was very, very anxious to get a position to work, and asking you to pray to that end and also for the Lord to bring back her husband? I want to tell you that that very afternoon that prayer was answered. I secured a position and after a while my husband came back and we are now very happy."—Ben Cox.

Appropriations made for State Missions by the Convention Board are as follows:

Taxes	\$2,375.00
Board Meeting and Ex. Com.....	1,500.00
Insurance	500.00
State Convention Expense.....	250.00
B. Y. P. U. Work.....	6,500.00
S. S. and B. Y. P. U. Convention.....	400.00
S. S. Work.....	14,000.00
Jackson College.....	400.00
Creole Work.....	300.00
Indian Work.....	300.00
Pastoral Support.....	14,000.00
Church Building.....	10,000.00
Evangelism	9,000.00
State Colleges.....	7,900.00
Repairs	775.00
 Total.....	 \$65,000.00

JACKSON, Miss., Dec. 18.—Urging all pastors of the Baptist churches in the state to continue and renew their efforts to reach their church goals, Dr. Lawrence T. Lowrey, General Director of the Mississippi Baptist Emergency Program, announced that \$45,107 had been reported through last Saturday.

"The situation would be unthinkable and the humiliation unbearable should Mississippi Baptists fall short of the \$100,000 goal," said Dr. Lowrey in a statement yesterday. Dr. Lowrey goes on to emphasize the fact that the difficulties are not financial, but physical. "The Baptist people will give if interviewed and the drastic emergency facing us adequately interpreted to them. My appeal is not for funds, but for functioning of the organization."

The next report date is Monday, December 16.

There were 107 additions to First Church of Houston, Texas, in a meeting in which Pastor J. B. Leavell was assisted by W. C. McClung.

Preliminary arrangements have been made for the Convention in New Orleans May 14-18, 1930. Rev. John A. Huff, pastor First Baptist Church, is general chairman of the Committee on Hospitality, and notices will be sent the press early in the new year. The new auditorium, nearing completion, will provide most commodiously for all meetings of the Convention and of the Woman's Missionary Union. The hotels will not only not advance rates but, May being off season, will grant reduced rates to messengers, and besides underwrite a fund for Convention expenses. The badge, to be provided this year by the Secretaries, will carry miniature pictures of the Baptist Bible Institute and the Baptist Hospital—the two Convention institutions located in New Orleans. The railroads will grant reduced rates as usual. Mr. Frank E. Burkhalter has been engaged as press representative and editor of the Convention bulletin which will be published four days. Prof. I. E. Reynolds will be director of music during the Convention. The Order of Business will be duly prepared and published by the committee of which Dr. R. A. McFarland, Gaffney, S. C., is chairman. The Secretaries hope to have annual reports of all Convention boards and institutions printed and bound together, as last year, for distribution to messengers upon registration.

The work of the Convention Board at its recent session was entrusted to the following committees who reported with recommendations. The committees were: On Budget: M. P. L. Love, T. W. Young, H. M. Whitten, J. B. Quin, A. T. Cinnamond and J. H. Price. On Nominations and Salaries: H. M. King, J. E. Kinsey, J. W. Quinn, E. F. Wright, J. W. James, W. E. Hellen. On The Baptist Record: J. D. Franks, J. L. McLellan, H. R. Holecomb, J. P. Neal, G. O. Parker and H. W. Ellis. On Evangelism: W. A. McComb, W. C. Stewart, D. W. Moulder, A. L. Emerson, E. C. Hendricks, W. T. Darling. On Sunday School Work: W. R. Cooper, M. J. Derrick, J. M. Spikes, J. A. Taylor, B. E. Phillips and V. B. Tucker. On Baptist Student Work in State Schools: F. M. Purser, H. T. McLaurin, J. C. Wells, J. V. May, Ben Kelly and J. J. Smith. On B. Y. P. U. Work: H. H. Webb, C. E. Bass, Van Grissom, J. E. Cranford, J. C. Rymes, Jesse Foster. On W. M. U. Work: V. E. Boston, B. L. McKee, N. W. Cox, J. K. Huff, W. A. Gill and V. R. Hedgewood. On Baptist Book Store and Building: C. S. Henderson, J. W. Gresham, E. A. Morris, Charles Nelson and R. G. Joiner. On Baptist Press: A. S. Johnston, G. E. Denley, W. E. Farr, O. L. Kimbrough, J. E. Hamm and R. D. Pearson. On Stewardship and Budget: J. J. Mayfield, J. D. Ray, W. A. Greene, W. F. Smith, Jr., S. F. Courtney and J. E. Graham. On Miscellaneous Missions: J. M. Walker, J. W. Hicks, C. S. Wales, R. J. Harper, L. D. Bassett and J. M. Carmichael.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY MISSIONARY DAY

Our Missionary Day on Dec. 11 was of great interest, and we had the pleasure of listening to an address by Dr. J. B. Lawrence of the Home Board. He spoke of the unlimited resources of the South and our great opportunities. One thing he expressed with emphasis is the fact that the foreigner who lives here gives to the people of his home-land his impression of the church life here through his personal letters to them. He also emphasized the fact that Christ is the vine and we are the branches, and we are responsible for the fruit bearing. What we need is greater cooperation—cheering from the side lines, and not cat-calls.

In the monthly student report there were 166 professions of faith, 233 reconsecrations, and 712 personal religious interviews.

We Mississippians are sorry to know that Mrs. J. B. Smith has been seriously ill for several days.—Richard H. Campbell.

Editorials

KNOWING GOD AND KNOWING ABOUT GOD

In the discussions in progress in the Record with reference to Knowing God there will inevitably arise the necessity of distinguishing between knowing God and knowing about God. That there is a difference between these is evident to every thoughtful person; but it needs to be clearly stated and constantly borne in mind.

Many words have different meanings in different connections, or relations, and the word knowledge or knowing is among them. This is due to two things: one is that knowledge is a matter of degree, being more or less partial, or more or less full. In the Greek New Testament different words are used to indicate partial and full knowledge, but not so in our English versions ordinarily. Another reason is that knowing a person is different from knowing a fact or knowledge of merely material things. In talking about knowing God we speak of knowing him as a person.

One may know about a person without knowing him. We may know where a man lives, what his business is, much about his habits and his character without actually knowing him. We may pass him on the street every day and yet not know him. To know him is to have personal dealings with him, to have fellowship with him, to have matters in common with him. We may know much about God without ever having had any personal dealing with him or relationship with him.

On the other hand it is possible to have personal knowledge of God without knowing a great deal about him. The purpose of these articles is twofold: that we may know God personally and may know more about him. But we may know most about him if we really know him. And it will do us little good to know about him if we do not personally know him. Knowing about him ought to lead to knowing him.

CONVENTION BOARD MEETING

The annual meeting of the Board was held in Jackson Dec. 10-11. Dr. R. A. Kimbrough was reelected President and Rev. W. E. Lee, Secretary. Dr. R. B. Gunter was for the ninth time elected Executive Secretary, unanimously. The work of the Board was facilitated by the meeting of the Executive Committee the day before, who outlined plans of work and made recommendations as to appropriations to pastoral support and church building.

Dr. Gunter reviewed, in a written statement the past year's work and gave information and suggestions which would help in planning for the coming year. He said the past year had been the most difficult to carry on without incurring indebtedness. There remains to be paid in December \$14,249 and the margin of receipts is very close. In the past few years the enlistment work and county missionaries have been discontinued. Pastoral support by the Board decreased from \$25,000 to \$12,000; church building appropriations reduced from \$35,000 to \$8,000. State Missions gets one per cent less of the cooperative program receipts than a few years ago, and nothing from the Home Board for cooperative missions where it once got about \$10,000. Next year there will be no special state mission day offerings, but all goes into the cooperative program. For these reasons it seemed good to reduce the appropriations for next year to \$65,000.

In the student work in state colleges it has been difficult to teach Bible classes in some schools, and the question was raised as to the desirability of continuing the work under such conditions. Plans for the time succeeding the present school session were left largely to the Executive Committee with a possible appropriation of \$7,900. The opinion of the brethren is that the student secretary ought to be assistant to the Baptist

pastor nearby; and that he might be a post-graduate student and employed at a smaller salary.

In the Evangelistic department Rev. Bryan Simmons was continued and the Secretary authorized to enlarge the work in the spring when larger demands are made for evangelism.

The Stewardship and Budget Department was continued as at present after full discussion.

The work of surveying the state to show the needs and progress of the work was ordered continued for this year.

The support of the W. M. U. work is hereafter to be provided for out of the cooperative funds and not out of State Mission funds.

In B. Y. P. U. work it was recommended that special effort be made in rural churches.

The Committee on The Baptist Press commend-ed the work done and approved the ownership and operation of the plant. In only three of the years has the Press failed to show a profit. One of these was before they secured the printing of The Record. Another was last year when new equipment was installed costing \$3,480.19.

The Committee on the Building and Book Store reported that the building was fully occupied and rented at a profit of \$3,204.00. The Book Store has an estimated profit of \$2,000.00.

The Committee on The Baptist Record ex-pressed deep interest in enlarging the circulation of the paper, and urges the office force and the pastors alike to help to this end. Suggestion is made that pastors call attention of the people to articles in the Record. It is recommended that the paper be made more attractive mechanically. The editor is asked to study the needs of the people and seek to secure well qualified writers in the state and in the South. "Message bearing cuts" are recommended for larger use. Also, it was recommended that a Committee be appointed "to confer with the management of the Record and the management of the Baptist Press and seek to bring about a more satisfactory adjustment between the two as to the cost of printing the Record, and other related matters".

The Committee on Sunday School Work highly commends the work of brother J. E. Byrd and his helpers and asks the cooperation of key men in getting them into needy places. The ap-propriation to this department was slightly reduced.

All the present field force and superintendents of departments were reelected at the same salaries except that one of the Sunday School workers got a slight increase.

The work of the W. M. U. was shown to have rendered good service in training classes, growth in number of societies and contribution of \$40,000 over the gifts to the cooperative program. The same force of workers were reelected and contrary to previous custom the W. M. U. was left to fix the salaries.

The appropriations to church building and to supplement the salaries of pastors in weak churches will be given elsewhere.

IS THE BIBLE FROM GOD?

In these columns for several weeks we have been trying to point the way to a fuller knowl-edge of God. In this purpose we come to the subject of our sources of such knowledge. Prominent among these was mentioned the Bible. But some men today are asking whether or not the Bible is a reliable source of knowledge of God. It has already been said that if man ever knows God, it must be because God chooses to reveal Himself. Does the Bible prove itself to be a revelation from God?

We are not here following the books. There are many of them and they are worthy. These are just the observations of one who has sought to know the truth for himself and if possible for others. What does the average man think of the evidence for the divine origin of the Bible?

Remember we begin with the assumption that God can reveal himself if he wishes; and that he may do this in the way he chooses. The man who assumes the opposite of this, namely that God cannot reveal himself has made for himself a little god that is not God at all. Given God as

an infinite personal being, you cannot shut him out from communication with persons.

Now the Bible was written by men who claimed a special communication from God; or that they were recording well attested instances of revelations from God. The first books of our Bible were written by Moses. He claimed to write them and the Lord Jesus said he wrote them. For two thousand years or more there was no question among Christians and Jews as to his writing them. Moses repeatedly declares that God spoke to him and told him what to say to the people and what to write for their instruction and guidance. To say that he misrepresented the facts here is to refuse the testimony of the only witness who knew, and to take the position that the man who gave the whole civilized world its conception of the law and of right and of God was himself a falsifier. We must believe that Moses told the truth about his message being from God, or we must make a liar the greatest law giver and advocate of truth and righteousness. We are bound to believe that the word of Moses is the word of God.

Again there was in Israel a long succession of prophets and seers. A seer is a man who sees some things the ordinary man doesn't see. A prophet is one who speaks not for himself but as the mouthpiece of another. The prophets of the Old Testament, and of the New, claimed to speak for God. Repeatedly they say "The word of the Lord came", or "The burden of the Lord", or "The Lord spake", etc., etc. Men are so constituted that we accept the testimony of a man if there is nothing to contradict or discredit it. On this basis we accept the statement of these men as true that they spoke from God. This view is clearly expressed by Peter, 2 P. 1:20; "No prophecy of scripture is of private interpretation (That is it did not originate with the man). For no prophecy ever came by the will of man: but men spoke from God, being moved by the Holy Spirit.

In the New Testament times there was a definite body of writing known as the Holy Scrip-tures. Jesus was familiar with them and re-garded them as the Word of God. He so design-ated them and said the word of God could not be broken. He said that heaven and earth would pass away but one jot or tittle of the Law should never pass away. The statement by some that Jesus set aside parts of the Mosaic law or dis-credited the writing of Moses when he said "Ye have heard, but I say unto you", is absolutely untrue. He set aside men's additions to it or their misinterpretations of it. He did add something to it. But he never destroyed or discred-ited a syllable of it. He warned men against thinking that he came to destroy the law. Not to destroy it, but to fulfill it was his mission.

To the apostles Jesus promised the special guidance of the Holy Spirit, and the accompan-ying witness of the Spirit. But we are not here discussing the question of inspiration, but the question as to God's revealing himself to men by means of the Scriptures of the Old and New Testaments. That Jesus was a revelation of God is attested by eyewitnesses who were his constant companions. Peter says "We were eye-witnesses of his majesty in the holy mount". John says, "We beheld his glory, glory as of the only begotten of the Father".

But there is another way in which the Bible is evidenced as a revelation from God. This is commonly spoken of as its internal evidence. Does the character of the Bible produce in men the conviction that it is a revelation from God? The testimony of any witness must be in accord with the eternal fitness of things. That is it must correspond with what we know or with our intuitive conception of the matters about which it speaks.

It may be said that the Bible is in harmony with nature as a witness to God; is consistent with itself; is supported by our innate conception of God; is in harmony with our highest moral ideals; and bears on its face the evidence of fairness and truth.

There is not space here to elaborate these. But each and everyone of these statements is sustained by the fact that wherever the Bible

has gone it has been accepted as the best that men know. In every land it fits into the needs and supplies the wants of men. Through every age it has continued and held its own in spite of the opposition of men who are condemned by its teaching. It is more widely read today than ever before and more influential in determining men's conduct and their relations to one another.

HIS UNSPEAKABLE GIFT

Christmas time is gift time. This comes very naturally from the return of the season which celebrates God's gift to us of his only begotten Son. Paul concludes a great chapter on giving to the poor saints (2 Cor. 9) with a burst of praise and thanksgiving: "Thanks be to God for his unspeakable gift". He turns from urging people to give to speak of God's gift to us. Anything we could give, all that we could give, fades into nothingness in comparison with this gift of Jesus Christ.

Paul says it is an unspeakable gift. There are no words which can express the depth of love which inspired and prompted the gift. There is no means of weighing its worth to us. A gift that changed everything in the world. A gift that stopped the clock of an age and started that of another age. A gift that broke the calendar in two and separated B. C. from A. D. A gift that started the centuries to running in new figures. One that closes the hungry jaws of hell and opens the gates of Paradise to myriads of souls. A gift that summons angels from heaven to earth and sets the world to singing of peace and good will. A gift that breaks the bonds of night and spreads the aurora of the celestial world over the fields of Bethlehem and over every place where the voice of the angels is heard. A gift that frightens the demons into shuddering cries of "Art thou come to send us back to the abyss before the time?"

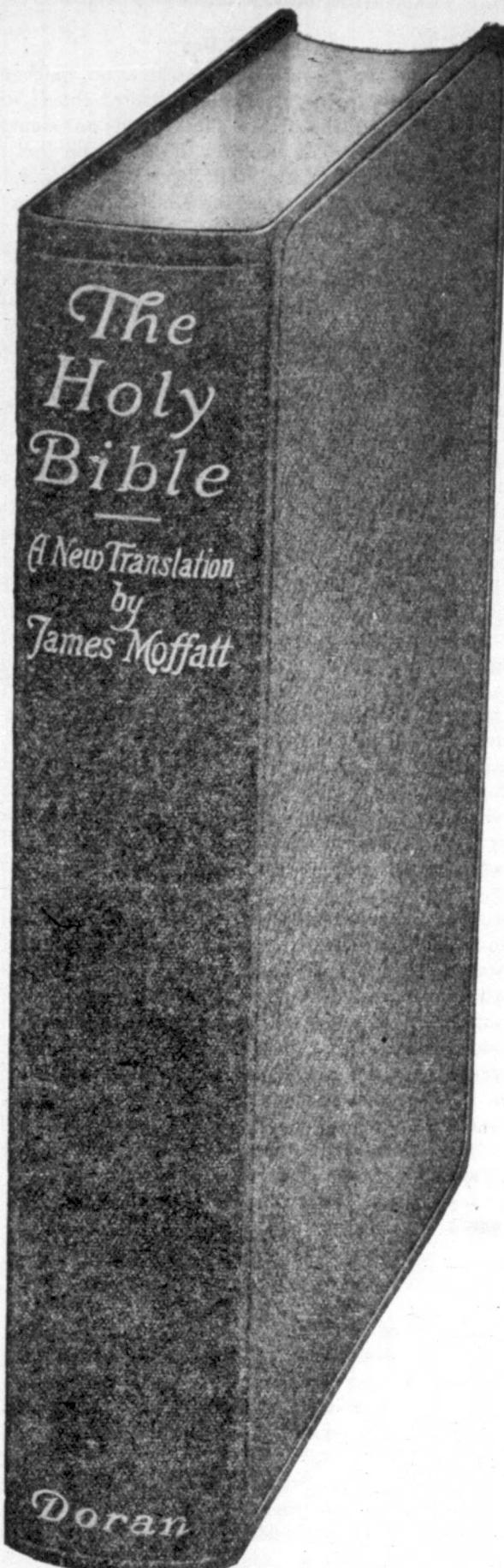
A gift that lightens the load of sorrow from men's hearts; that strikes the shackles from the souls of women and lightens the burdens from the shoulders of children. A gift that means love and brotherhood where there had been hate and strife. A gift that awakens the chords of contrition for sin in men's hearts; that leads us to hate sin and love righteousness.

It is well that this season awakens in men's souls the spirit of good will; that stirs in us the love of God and love of our fellowmen. That opens the fountains of generosity within us, as we remember him that loved us and gave himself for us. We shall never be able to appraise this gift of God. We shall never be through receiving its benefits. Grateful for the recurring season which reminds us of God's love gift to the world. Yea, "Thanks be to God for his unspeakable gift!"

SUNDAY SCHOOL ATTENDANCE DEC. 15

Baldwyn, attendance.....	146
Offering \$14.65.	
Special offering for poor \$15.05.	
Jackson, First Church.....	704
Jackson, Calvary Church.....	811
Jackson, Parkway.....	207
Jackson, Davis Mem.....	382
Jackson, Griffith Mem.....	294
Gulfport, First (Dec. 8).....	480
Offering \$17.21.	
Brookhaven, First Church.....	586
Offering \$28.16.	
Meridian, First Church.....	684
Offering \$48.60.	

Pastoral Changes: Fred Rollins resigns Oakhurst Church, Atlanta. F. A. Bone goes to Austell, Ga. H. H. Harwell goes to Newberry, Fla. W. P. Brooks of College Park, Atlanta, accepts call to Sanford, Fla. J. D. Peebles goes from Hawes City, Fla., to Statesboro, Ga. J. H. Hamilton goes to Ferriday, La. A. H. C. Morse goes from First Church, Denver, to Bergen Church, Jersey City. R. J. White goes from Linwood, Cincinnati, to First Church, Marion, Ind.



Here is your chance to get a good Bible for a Christmas gift. Anybody can get it who sends \$3.00. It will be sent by return mail postpaid.

Or if your church has The Baptist Record going to ninety per cent of the families you can have it sent you by remitting \$2.00 to The Baptist Record.

Or if you will send us one new subscriber at \$2.00 add \$1.50 for the Bible.

Or send us two new subscribers at \$2.00 each and you get the Bible for \$1.00.

Or send us three new subscribers at \$2.00 each and you add only 75 cents for the Bible.

Or send us four new subscribers at \$2.00 each and get the Bible for fifty cents extra.

Or send us five new subscribers at \$2.00 each and we will send you the Bible free.

Remember that this is Moffatt's New Translation of the Old and New Testaments and this is the only premium that we are offering.

In a three years pastorate of S. G. Posey the Coliseum Church of New Orleans has received 477 members, 89 of them by baptism. Total gifts to all purposes have been \$60,296, of which \$15,474 went to the cooperative program.

"MAKES THE WHOLE WORLD KIN"

By H. H. Smith

Religion is the greatest of all levelers. It can bring together, as nothing else can, the most inveterate foes, and the battlefield, with all its horrors, has often been the scene of noble Christian acts. Major Stiles, in his book, "Four Years Under Marse Robert," relates an impressive incident connected with the battle of Spotsylvania Court House that well illustrates the thought just stated.

Major Stiles says: "It was almost dark, but as we drew near we saw a wounded Federal soldier clutch the pantaloons of Captain Hunter, who at that moment was passing by, frying pan in hand, and heard him ask, with intense eagerness: 'Can you pray, sir? Can you pray?' The old captain looked down at him with a peculiar expression, and pulled away, saying, 'No, my friend, I don't wish you any harm now, but praying's not exactly my trade.'

"I said to the chaplain, 'Let's go to that man.' As we came up he caught my pants in the same way and uttered the same words: 'Can you pray, sir? Can you pray?' I bent over the poor fellow, turned back his blouse, and saw that a large canister shot had passed through his chest at such a point that the wound must necessarily prove mortal, and that soon. We both knelt down by him, and I took his hand in mine, and said: 'My friend, you haven't much time left for prayer, but if you will say after me just these simple words, with heart as well as lips, all will be well with you: 'God have mercy on me, a sinner, for Jesus Christ's sake.'"

"I never saw such intensity in human gaze, nor ever heard such intensity in human voice, as in the gaze and voice of that dying man as he held my hand and looked into my face, repeating the simple, awful, yet reassuring words I had dictated. He uttered them again and again, with the death rattle in his throat and the death tremor in his frame, until some one shouted, 'They are coming again,' and we broke away and ran down to the guns. It proved to be a false alarm, and we returned immediately—but he was dead, yes, dead and half stripped; but I managed to get my hand upon his blouse a moment and I looked at the buttons. He was from the far-off state of Maine.

"It was long before I slept that night. It had been an unparalleled day. The last hour, especially, had brought together elements so diverse and so tremendous, that heart and brain were overstrained in attempting to harmonize and assimilate them. This was the first time in all my career as a soldier that I had heard from a dying man on the battlefield any expression that indicated even so much as a belief in the existence of any other world than this.

"What did it all mean? When that Federal soldier and I had our brief conference and prayer on the dividing line between the two worlds, neither of us felt the slightest tremor of uncertainty about it. To both of us the other world was as certainly existing as this, and infinitely greater. Would I ever see him again? If so, would both of us realize that our few moments of communion and of prayer had meant more perhaps than all the struggles, that day, of the great embattled armies? I went to sleep at last that night, as I shall go this night, feeling that it all was and is too much for me, and committing myself and all my perplexities to the One Being who is 'sufficient for these things,' and able to lead us safely through such a world and such experiences."

Pastor J. B. Quin has resigned at Bassfield, effective Jan. first, after four years of fruitful service. In this time one of the best church buildings in that section has been put up. The Sunday School is A-1, and the church well organized every way. The membership has increased and grown in grace. Some good church will be glad to secure brother Quin's services.

R. N. Owen goes from Elizabethton to Paris, Tenn., succeeding John H. Buchanan.

"CONSOLIDATING BOARDS OF TRUSTEES"

On page five of The Baptist Record of Dec. 12th in an article under the above caption is found the following statement:

"The two reasons which have been given by many outside the Convention were these: First, that there were changes needed in administration, and that there seemed no chance to get these changes made with the present order, or regime. If this is not so, it ought to be made clear. If it is true, then it ought to be said in the open. The second reason given was that behind this present plan for combining the boards of trustees was the plan to consolidate the schools themselves. Or to arrange conditions favorable to the discontinuance of two institutions as senior colleges and make of Mississippi College a co-educational institution."

As chairman of the committee provided for by the Convention at Meridian I want to make a few statements concerning the above:

First: If by "changes needed in administration" the brethren mean changes in the personnel of the institutions, let me say that no such matter was ever discussed by the committee.

Second: The Committee never for one moment discussed the idea of one Board of Trustees for our four colleges as an avenue leading to the discontinuance of two of our colleges as Senior Colleges. The committee did seriously study and discuss our Educational Problems as instructed, and weighed as best we could different possible solutions; but we did not conclude that the discontinuance of any school as now operated was the solution to these problems.

Third: No one, on the committee or off, ever told me he or she was supporting the committee's report for either of the reasons given in the editorial.

Fourth: If any person opposing the report presented by the committee suspected that the committee or any one supporting its report concealed such ulterior motives, Christian frankness should have led that one to state the suspicion at the time that the committee and those supporting the report could have had the opportunity to remove that suspicion.

The writer hopes that the above statements put the committee in the clear concerning these charges and will give it the privilege of prosecuting its serious task free from suspicion or prejudice. We join with our beloved editor in the plea that all our discussion be open and fraternal.

A little later we shall endeavor to develop for the Record readers our reasons for our proposal as suggested in the recommendations and the preamble to our resolutions.

Yours for Christian Education,

—Bryan Simmons.
* * *

Remarks by the Editor

Our beloved brother, Bryan Simmons, has spoken frankly and fraternally as he always does. And we are glad he has given expression to the above. It was furthest from the editor's mind and heart to reflect on him or on the committee. We know of no better man in Mississippi than Bryan Simmons, and he is the last men we should charge with sinister motives. We are not passing judgment on anybody's motives. It was simply our desire that all facts and reasons for the proposed change be brought out into the open and be fully weighed. We were not even expressing an opinion as to the reasons why some people favor the proposed change. We were simply stating that we had heard these reasons given many times in private, though never in public. We asked that those who favor the change speak out. Brother Simmons has spoken in a straightforward way. There was no intention in what the editor said to reflect on the committee. But we are sorry that our statement was so made as to make possible any such construction.

—Editor.

Brother H. C. Clark, once pastor at Bay Springs, now at Pruden, Tenn., could be secured for a field in Mississippi, where he properly belongs.

AN OLD TESTAMENT VERSE

By James E. Dean

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:17, 18.)

Can any of us moderns pledge unfaltering loyalty to our God under such adverse circumstances? These words reveal a marvelous faith, an abiding loyalty, a highly spiritual religion. To the prophet Habakkuk there was something of greater value than material prosperity. The exact nature of this "salvation" is unknown, though the preceding verse shows that deliverance from some invading army is referred to. Patriotism as well as religion led the prophet to rejoice over their deliverance in the face of staggering physical disasters. If there were but left to him his country and his God he would rejoice. This is the kind of faith that heroes are made of, the kind of faith needed by men of the present. A faith that is constant in the face of misunderstanding, misfortune, poverty, suffering.

There are those who stumble over certain things in the Old Testament, such as the ruthless destruction of the Canaanites, the butchery of King Agag by Samuel, and the slaughter of the four hundred prophets of Baal by Elijah. But whatever disposition we make of such cases, there is lofty and spiritual teaching in the Old Testament in abundance. There are men today teaching that it pays to serve God, that he who tithes will experience prosperity, and there is much truth in such a view, even though extreme and absurd statements can be easily made. But Habakkuk gives us an even higher ideal, a faith that does not depend on material favors from God. A faith that reaches out and lays hold on God for his own sake, not for what he gives us but for what he is. He is our Father and we can but love him whatever befall. Among all the prophets and holy men of all time none has attained a higher or more spiritual faith than Habakkuk.

Baptist Bible Institute, New Orleans.

"WINNING EVANGELINE LAND"
W. W. Hamilton, Baptist Bible Institute

A pageant with the above title has been prepared by Mrs. Una Roberts Lawrence, and will be published by our Sunday School Board in the February issue of "The Teacher". This presentation of missions in the land of romance will thus be accessible to all Southern Baptists, and will make a most attractive program for all kinds of missionary meetings. It will doubtless have wide use and will quicken interest in the work of Acadia Academy and of the Baptist Bible Institute in this "The Heart of the Home Mission Field".

Mr. James H. Anderson, of Knoxville, Tennessee, and Dr. George W. Truett, of Dallas, Texas, are to be the principal speakers during the Bible Conference and Home Coming Week, January 27-31. Mr. Anderson will deliver the Tharp lectures and Dr. Truett the Layne lectures. The annual meeting of the alumni will be held at this same time, with Dr. Truett as the speaker at the alumni banquet.

Preachers and other Christian workers who can take a winter's vacation of a week will do well to arrange for coming at this time to the land of sunshine and to "America's Most Interesting City". More specific announcements will be made a little later. We hope to broadcast these lectures for those who are not able to attend. Plan to be at the Bible Institute from Monday, January 27 to 31, 1930.

This date is also the beginning of the second half of our school year, and new students should not fail to arrive in time for this week of wonderful fellowship and instruction and happy privilege.

The Board of Trustees will meet in annual session the week preceding. They hope to report that every one of the states composing our South-

ern Baptist Convention has done its full share in response to the Baptist Bible Institute Emergency Appeal.

The involvements of our Emergency Program are emphasized in the determined manner many of our leaders are prosecuting the responsibilities they assumed. Witness the initiative displayed by W. J. Shoemaker, Chairman, Jasper County Association and S. N. Ayres, Chairman District 2-A in securing the cooperation of their county papers. J. W. Quinn, Chairman, District 3, has also issued a strong appeal to his cohorts to rally to the Delta standard and complete the goal for his District.

To the Baptist Churches of Jasper County

On account of so much bad weather, the Emergency Fund Drive has been extended to December 15th. Many churches of the county have not responded. Will you do so by Dec. 15th? You will feel better by doing your part. The Lord has been exceedingly good to us in 1929. He may be trying to see whether or not we will put into His storehouse that which belongs to God. You remember how He has dealt with His people in the past. This drive would not have been necessary had we done our part during the past few years. We have put too much in other things and have not put into the Kingdom work that which we should.

I hope that each church in Jasper county will make a liberal contribution between now and Dec. 15th.

DO WHAT YOUR CONSCIENCE TELLS YOU.

W. J. Shoemaker,
Associational Chairman.

Attention Baptists

The honor of the Baptists of Mississippi is bound and one hundred thousand dollars of this debt must be raised by Dec. 1st, 1929.

If every Baptist will do his duty this will be easy. Tippah county as a whole has not responded as it should.

The town of Blue Mountain has done its part. They have raised and paid in within the last few days fourteen hundred and six dollars. Let the noble Christian spirit of every Baptist in the county of Tippah rise to this occasion. Let everyone make some contribution to your local church committee not later than Monday of next week. Tippah Association committees are as follows:

Oakland, O. A. Reed; Falkner, P. S. McMillin; Pleasant Hill, G. A. Smith; Chalybeate, J. C. Trussell, Mrs. Earl Wiggs; Tiplersville, W. L. Smith; Harmony, Joe Byrd, Mrs. B. M. Brotherton; Providence, J. S. Horton, Mrs. W. D. Horton; Blue Mountain, A. J. Guyton, Mrs. Will Gurney; Macedonia, Mrs. Mary C. Lee, Will Colter; Fellowship, L. H. Stutts, Mrs. A. Skelton; Academy, Mrs. J. E. Ratliff, W. R. McElroy; Ripley, O. F. Street, Mrs. L. D. Spight; Shady Grove, G. J. Deen, N. T. Pool; Concord, Claude Ledbetter, Miss Ethel Jumper; Mt. Moriah, R. T. Meeks, J. W. Dreyer; Pleasant Ridge, L. L. Richardson; Pine Grove, R. E. Wingo, Johnnie Williams, J. H. Edwards; Hunters Chapel, E. A. McLain; Palmer, Mrs. C. T. Ratliff, C. E. Mis Kelley; Mt. Olive, Lee Scott, R. T. Hurt; Dumas, Mrs. Ethel Wallace; Peoples, J. D. Ussery, T. S. Potts.

Let every church take this matter up Sunday; let the local committee pay the money they receive to their church treasurer, and report their amount they have received to W. E. Clemmer, County Chairman. Have Church Treasurer mail checks to Dr. R. B. Gunter, Emergency Campaign Treasurer, Jackson, Miss.

Let the committee personally solicit every member of their church.

Respectfully,

S. N. Ayres, District Chairman.

The name of Mrs. Richard Kelly, Catchings, Miss., has recently been added to our list of Silver Seal graduates. This means that Mrs. Kelly has completed all of the six books in the Stewardship Study Course as offered by the Stewardship and Budget Department of the Baptist State Convention Board.

Thursday, December 19, 1929

THE BAPTIST RECORD

THE HOSPITAL COMMISSION
By Louis J. Bristow, Secretary

The semi-annual meeting of the Hospital Commission was held in New Orleans December 10th.

Reports from the superintendent of the hospital in New Orleans and from the auditor indicated that the affairs of the hospital are in a satisfactory state; and the institution is having a gradual growth in the volume of its business.

For the half-year under review the operating income of the hospital was \$220,909.46, which was an increase of more than \$13,000 over the same period last year.

Charity service rendered cost \$23,109.97 which was about \$20,000 in excess of gifts for charity: the balance being paid from hospital earnings.

After paying for all operating expenses including cost of charity, there was a net profit of \$23,252.29, which was spent for new equipment and paid on the capital debt.

The Commission received a little more than \$11,000 from the cooperative program in the six months, all of which was used in paying interest on the capital debt. Six months interest amounted to \$14,187.50, so the receipts from churches did not pay all the interest charges.

The Louisiana Baptist Hospital, owned by the Louisiana Baptist Convention is encountering difficulties in maintaining its school of nursing, because of certain standards required by law which that hospital is at this time unable to meet. At the request of the Board of Trustees of the Louisiana Baptist Hospital, the Hospital Commission agreed to cooperate in meeting the requirements. The secretary of the Commission will serve as superintendent of the hospital and the directress of nurses and the instructress of nurses of the Southern Baptist Hospital will likewise render certain services. Of course, any expenses incurred will be borne by the Louisiana institution. Thus the Hospital Commission serves the brotherhood in an ever-widening sphere.

The Home Mission Board again requested the Commission to take over the operation of the El Paso Sanatorium: and it is believed a basis of agreement satisfactory to all parties may now be reached. Committees are at work on the question.

The great Baptist brotherhood does not realize the various activities of the Hospital Commission in aiding other Baptist Hospital Boards in working out their problems. The Commission has been called upon by more than half of the Baptist Hospitals in the territory of the Southern Baptist Convention, from time to time, and has been of untold value in its services.

PAYING FOR PRAYING

W. W. Hamilton, Baptist Bible Institute

"The Fireside Evangelist," in one of his journeys among the French people in "Evangeline Land," asked for the privilege of spending the night in a farm home. The stranger was accorded a welcome, though it did not become known until the next day that he was not of their faith.

When it came time to retire the visitor asked if he might have prayer with his hosts. The man of the house called his wife out for a conference, and coming back told the stranger he could pray. The next morning as he was leaving he was offered a ten dollar bill. Asking what it meant, he was told it was for the praying, for the prayer would be of no avail without paying.

When told that prayer was from the heart and was real worship and that no money was wanted for it, the host said, "Well, if that is the way you believe about it, you can pray in our home as much as you d... please." It was the beginning of a real work of grace for the whole household.

A few years afterward, when Mrs. Una Roberts Lawrence related this story at the Napoleon Avenue Baptist Church in New Orleans, a nurse in training at the Baptist Hospital came to her after the service and said, "I know this story is true, for I was living in that home at the time and heard it all." Many are the romantic stories of souls who find the Saviour in the Land of Evangeline.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

FINANCING THE CHURCH THROUGH THE
SUNDAY SCHOOL

(Continued from last week)

3. Lead every member of the church and Sunday School to subscribe to the budget.

(1) In the Sunday School class.

Each teacher in the Cradle Roll, Beginners, Primary, Junior and Intermediate Departments should have his own name and the names of those in his class printed on a large cardboard and tacked on the wall of his classroom. He should take up the subscription cards that had been given to the boys and girls on the previous Sunday and place a star by the name of each one who signed a subscription card. Each teacher, of course, will sign a card and place a star by his or her name. If in any class there should be some who failed to return the cards that were given them on the previous Sunday, the teachers should inquire as to whether their parents had agreed for them to contribute any definite amount and if so they should be given another card and allowed to sign it for that amount. Each teacher should remain for the preaching service and lead his class to do likewise.

The teachers in the Young People's and Adult Departments should urge every one in class to remain for the morning preaching service, and at that time sign a subscription card indicating the amount they expect to contribute each Sunday to the budget. Each teacher should ascertain whether it will be impossible for any member to remain for the preaching service, and if anyone in class cannot remain for the preaching service the teacher should give him an opportunity to sign a subscription card in class.

(2) At the morning preaching service.

Every officer, teacher and member of the Sunday School should remain for the preaching service. The pastor should bring a short but inspiring message. At the close of the message the chairman of deacons or finance committee should explain the budget to the church, and the pastor should impress upon the members the importance of everyone having a part in the support of the church program, and giving according to the plan set forth in I Cor. 16:2 and Mal. 3:10.

The ushers should pass subscription cards to everyone present, except to those among the young people who had already signed cards.

The pastor should then explain the card and ask everyone to fill it out. He should lead them by filling out one for himself. After everyone has had time to fill out the cards, the ushers should take them up before the service is dismissed.

(3) At the B. Y. P. U. hour.

The president of each B. Y. P. U. should ask everyone who had signed a subscription card to lift his hand. If any member of the B. Y. P. U. should fail to lift his hand, the president should explain to him the fact that all the others have signed cards, and lead him to do likewise.

(4) At the evening preaching hour.

The pastor should ask all who have signed subscription cards to lift their hand. If anyone should fail to lift his hand, the ushers should hand him a subscription card, and the pastor should, after mentioning the fact that all others had signed cards, urge him to do likewise.

(5) From Sunday night to Wednesday night.

The finance committee should have combined in one roll the entire membership of the church and Sunday School. The finance committee should meet after the Sunday night service, compare the cards signed with the church and Sunday School roll and make a list of those who have not signed a card.

The committee should arrange for someone to see personally before Wednesday night everyone who had failed to sign a card. The committee should have before this time selected the canvassers to do this personal,

follow-up work.

Where the Sunday School teacher is in sympathy with the church program, it is usually best for the finance committee to have him solicit subscriptions from those in his class, and from the members of the church who, according to age, should be in his class.

(6) On the following Sunday.

Every departmental superintendent should on the following Sunday present a departmental report to the general superintendent of the Sunday School. Each departmental report should give the following information: number enrolled in each class, number in each class who subscribed to the budget, total amount subscribed by each class per week and the total amount subscribed by each class for the year. By adding these figures the report should show the total number enrolled in the department, the total number in the department who subscribed to the budget, the total amount subscribed by the department per week and the total amount subscribed by the department for the year.

The general superintendent should make a report to the church. His report should be written on a blackboard and should give the following information: number of general officers enrolled and the number enrolled in each department, the number of general officers who subscribed, the number in each department who subscribed and the number of church members not in Sunday School who subscribed; the amount subscribed by the general officers per week, the amount subscribed by each department per week, the amount subscribed by church members not in Sunday School per week and the total amount subscribed for the entire year. By adding these figures, the report should show the total number enrolled in the church and Sunday School, the total number in the church and Sunday School who subscribed to the budget, the total amount subscribed per week and the total amount subscribed for the year.

(7) To each boy, girl, man and woman in the church and Sunday School should be given 52 church collection envelopes, and each one should be requested to place his offering in his envelope each Sunday morning and bring it to church.

The best envelope for this purpose is the one gotten out by the Sunday School Board, Nashville, Tenn. When ordering these envelopes ask for "Form 80-B Six Point Record System Envelope". This is a combination envelope, combining the regular church collection envelope with the regular Six Point Record System Envelope. It has neither number or date on it.

It is, we think, unwise to have church collection envelopes numbered and dated. When the envelopes are numbered and dated, it is hardly possible for an individual to make an offering at church in case he forgets to carry his envelope with him, because the treasurer goes by numbers and not names, and an individual cannot make an offering in any envelope except the ones that have been given him. Then, too, at the end of the year, all the envelopes that have not been used are wasted, because the dates have expired. When the numbers and dates are left off the envelopes, it is possible for an individual to make an offering at church even though he should forget to carry his envelope with him, for the envelopes at church are just like the ones he has at home. Then, too, if at the end of the year all the envelopes have not been used, they can be used during the following year.

Dr. I. S. Falk of the University of Chicago announces that he has discovered and isolated the influenza germ. The doctors have been after this little bug for some time, and now if he has really been found, it will not be long till his wings are clipped.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. HAL ELLIS, Hazlehurst, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. I. L. TOLER, Gloster, 6th Dist. Vice-Pres.
 MRS. G. W. RILEY, Clinton, Recording Secretary
 MISS FANNIE TRAYLOR, Jackson, Young People's Leader
 MRS. D. M. NELSON, Clinton, College Correspondent

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MRS. C. LONGEST, University, 3rd District
 MRS. J. K. ARMSTRONG, Louisville, 4th District

MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. L. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

MRS. J. N. MILLER, Wiggins, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Our Page this week is most important. We trust each woman of us will read all of it carefully; and then take it to the next meeting of the society and read it there.

You will note some important changes suggested in our Constitution. According to Article XIII in the By-Laws we are printing these changes, which will be discussed at our State Meeting in Tupelo, April 1st. Each one of us will want to be informed before we go up to the State Meeting. Therefore we will study these suggested changes carefully.

At the solicitation of the Brethren representing the State Board, your W. M. U. Board agreed to let all gifts to State and Home Missions, resulting from the Weeks of Prayer, become a part of the Cooperative Program for 1930. Our Lottie Moon Offering, being already pledged to our foreign missionaries, remains as it has been since 1888.

It grieved some hearers of the discussions of the Board, to learn that some brethren are under the impression that women give nothing to the Cause of Christ except the so-called special gifts accruing from the Weeks of Prayer. Beloved, if you and I are to blame for this lack of information on their part certainly it behoves us to be more diligent in dispensing information. How grateful we should be that the Saviour advised us to be "Wise as serpents"; how more than grateful that He added, "and harmless as doves".

As you read "The Suggested Changes in the Constitution" be sure to have your copy of the State W. M. U. Minute in your hands and compare the changes with the present reading. This will greatly simplify matters.

Suggested Changes in W. M. U. Constitution

Some suggested changes in the Constitution and By-Laws of the Baptist W. M. U. of Mississippi, presented to the Executive Board Meeting for their consideration, December 10, 1929:

CONSTITUTION

I. Article III. Officers—Section One to be amended to read:

"The officers shall be President, Vice-President, eight District Chairmen,—one from each of the eight Districts of the State—Corresponding Secretary, Recording Secretary, Young People's Leader, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, State Vice-President of Southern B. W. M. U., Training School Trustee and Margaret Fund Trustee."

Section Two be amended to read: "Said committee to be composed of two delegates from each of the eight Districts of the State."

II. (a) By-Laws. Article I be amended to read: "In her absence or at her request the Vice-President shall discharge the duties of the office."

(b) Article II, amended to read: "It shall be the duty of the Vice-President to preside at the annual meeting or Executive Board Meetings in the absence of the President, and to cooperate with her in promoting the interests of the organization."

Article III to read: (Territory or District Chairmen) "First, second, third, fourth, fifth, sixth, seventh, eighth Districts, Eight District Chairmen shall be elected."

Second: Duties of District Chairmen: "To

have general oversight, etc."

III. Article VIII, Executive Board: "The Executive Board shall be composed of the President of the B. W. M. U. Convention, the Vice-President of the B. W. M. U. Convention, eight District Chairmen, the eight District Young People's Counselors, and four Members at Large irrespective of District"

IV. Article XI, Nominating Committee: "First—to nominate President, Vice-President, eight District Chairmen, eight Young People's Counselors, and four Members at Large."

Upon the endorsement by the President, Mrs. A. J. Aven, and Corresponding Secretary, Miss M. M. Lackey, of the little book, "Stack Pole Bible Study", the State Executive Board of the B. W. M. U. voted to adopt this as a Mission Study Book, giving credit for it on our Mission Study Course.

If a society needs as many as five copies they may be secured for 25c each provided they are ordered directly from the author, Rev. Geo. W. Riley, Clinton, Miss. Otherwise the price is 35c per copy.

Mrs. A. J. Aven.

Jackson, Miss., Dec. 10, 1929.

To the Baptist State Board,

Gentlemen,—

The members of the W. M. U. Executive Board, collectively and individually, have carefully considered the resolutions presented to your State Convention, recommending that all special gifts for 1930 be made a part of the Cooperative Program. This consideration, be assured, has been shot through with earnest prayer. The matter is of deep concern to us.

In 1905, the women of the Mississippi W. M. U. realized that our Commonwealth needed a closer touch with the Master. The call went forth for a Week of Prayer for State Missions. Since that year up to this time we meet and pray one week each September for State Missions. We also study the needs of our State that week. Women cannot study and pray for any Cause of our Lord without the desire to give, becoming insistent. Last year your Board bade our Convention Secretary to go afield for special gifts for State Missions during September. The W. M. U., according to custom, met and studied and prayed one week for the same Cause. The result in funds became the asset of your Board.

In 1895, the W. M. U. of the Southland, realizing the need of information and a deeper consecration to the work of the Home Board, instituted a Week of Prayer for that Cause. Our interest in the State and Home Missions is much the same. The stimulus of prayer and study have made both most dear to us.

However, the cause is entirely different when we come to what we term our Christmas or Lottie Moon Offering. This Week of Prayer and study for Foreign Missions was established with the birth of the W. M. U. It was brought into existence through the saddest, most strenuous, most excruciating agony that has ever come to a missionary anywhere in the world, save that suffered by our Blessed Saviour. Lottie Moon was in the throes of a desperate famine. Her Chinese people, in death struggles, were pleading to her for a drop of milk, a crust of bread. Her cry of agony for aid reached across the ocean, and was heard by women preparing to observe

the Christmas holidays in happy homes. From that day, in 1888, to this good hour, the W. M. U. of the South puts the Lottie Moon gift FIRST, when Christmas comes. It stands above all other Gifts, a Thing apart. It cannot be united with any other Cause but must lead all other Causes. As we prove our faith to the Lottie Moon Offering, so do we set the pace for our faithfulness to other Causes.

So much for the past. Now a word for the present and the future: In 1926, the W. M. U. of the South pledged itself as an Organization, to return forty of the missionaries that were stranded by debt at home, to their respective fields. And to support them there for seven years. These missionaries were returned to their fields in 1927. As they go about their labors, they are depending on the W. M. U. to be faithful. Shall we fail them?

Last May we made a still further pledge to send out sixty more of our God called servants, and support them. As we give to this Lottie Moon Offering now, we are remembering that pledge. We are also remembering that we promised to lift \$100,000.00 of the debt. Again shall we fail? Brethren, women are rarely false to their pledges, as those of you know who have recently gone afield in a great debt paying campaign.

Finally, the years have proven that Jesus is counting on Southern Baptist women to "Speed His Message". Not for a moment are we discounting His interest in each phase of the Cooperative Program. But then, not for a moment have WE lost interest in that program. Week by week, month by month throughout the year, and the years, we have been as faithful givers to this Program as it has been possible for us to give. But three times throughout the year we have heard special calls to prayer. As we have prayed we have studied. As we have studied and prayed we have had our hearts open to His calls, and our purses open to render unto Him gifts and offerings over and above our tithe.

As concisely as possible we have given our reasons for observing our Weeks of Prayer, and of our making of them a time to serve by rendering unto Him special offerings. They are occasions when our emotions are stirred and our WILLS are given an opportunity to act.

However, we are not deaf to the Call you have made to us. We want you to know that we are in hearty sympathy with every request that comes from you in His Name. Therefore this Board freely accedes to your request concerning State and Home Mission offerings to become an asset of the Cooperative Program for the year 1930, assuring you that every effort will be put forth to make these offerings as large as possible. Concerning the Christmas Offering, we are sure that you understand that we have assumed obligations to our returned foreign missionaries through our Southern Union. And you would not have us be disloyal to a sacred pledge. Consequently after prayerful consideration we have decided to let the Christmas offering continue as heretofore.

Respectfully submitted,

—W. M. U. Executive Committee.

E. O. Ware, L. C. Smith and J. T. Walters "were designated" as evangelists by the Louisiana State Board.

Thursday, December 19, 1929

THE BAPTIST RECORD

9

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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advance

Entered as second-class matter April 4,
1918, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Notes and Comments

Rev. C. T. Phillips, pastor of
Earle, Ark., Baptist Church, died in
the Baptist Hospital, Memphis, last
week.

I was in Jackson last week and
looked in on the brethren as they
labored to allocate the state mis-
sion funds to the best advantage
for next year. It was a hard job,
but they did it conscientiously.

While in the train last week I
was in company with Bro. John Wil-
liams, senior deacon of First Bapt-
ist Church, Brookhaven, who had
been to Hot Springs, Ark., for a
few weeks. He has been long in
his Master's service but still has a
zeal for the cause.

"If you can't find it in the Bible,
it isn't Baptist doctrine; if it is Bapt-
ist doctrine, you can find it in the
Bible."—Dr. Boyce Taylor.

Rev. J. L. Moore, who is pastor
of a number of churches in Neshoba
County, reports that things are mov-
ing fairly well religiously in that
county. The church at Coldwater
is doing well notwithstanding the
fact that it is under a financial
strain paying for their new build-
ing. These are true-blue men and
women.

I learned while at the Board meet-
ing that the health of Rev. E. W.
Breland is very poor. He is now
staying with his daughter, Mrs. J.
A. Smith, near Neshoba. He is
nearly 80 years old.

"The Lord Jesus was very fond
of Baptists. His fore-runner was
called by His Father 'The Baptist'.
He himself walked 60 miles to get
Baptist baptism."—Dr. Taylor.

I have just read the wonderful
vision of Rev. L. E. Hall and his
interpretation thereof. I do not
doubt his version of the vision, and
his comparison is good. May he
stay with us longer and serve the
Lord.

Rev. L. D. Bassett, of Louin, one

of our ministers who has been in
the work for many years, is still
busy serving churches and also is a
member of the State Board. He
was for many years associated with
Brethren L. J. Caughman, Z. K.
Gilmore, C. J. Tullos, H. F. Hus-
bands, T. J. Miley, W. P. Chapman,
W. J. Bruner and many other worthy
preachers who have gone on home,
and Rev. Jas. E. Chapman, who still
is with us. His voice was a little
husky as he mentioned the names
of these dear men with whom he
once labored but are now no more.
No more worthy men ever lived than
these, our preachers who have gone
before and laid such a firm founda-
tion. Blessed memory is theirs.

"To be a New Testament church
a church must have been organized
at the right time, at the right place,
by the right person, out of the right
material, must have the right offi-
cers, the right policy, the right dis-
cipline, the right doctrine, the right
practice, the right gospel and the
right mission."—Dr. H. Boyce Tay-
lor in "Why Be A Baptist?"

Rev. Bryar Simmons was retained
as the head of the evangelistic work
in our state, and Rev. G. C. Hodge
was retained in the Stewardship and
Budget work. These are two of our
best men and they have two of our
most important works. Keep them
busy for the Lord.

Rev. A. H. Miller, of Kewanee,
was out in his old home community
last week and preached at his old
home church, Pleasant Ridge, and
other places. He is doing a good
work in east Mississippi, but his
homefolks want him to come back
home.

"Mrs. C. Longest, of Oxford, was
among the representatives from
north Mississippi at the woman's
meeting held in Jackson last week.
She knows the women's work and
her soul is afire for foreign mis-
sions. These women are up and doing
in many ways."

One of the great men of Calhoun
County died Dec. 11th, Capt. Robert
N. Provine. He was nearing 90
when death came; he had been a
member of Shilo Baptist Church for
many years, was a faithful Confed-
erate soldier and one of our best
citizens. He was the father of Dea-
con J. F. Provine of Coffeeville, Dr.
J. W. Provine, President of Missis-
sippi College, and a number of other
fine sons and one daughter, Mrs.
May Boland. A longer statement
will be given soon of this good man.

"Men are born into the family of
God by the new birth, but men are
not born into the church."—Dr. Tay-
lor.

These quotations given this week
are from the new book, "Why Be A
Baptist?" written by Dr. H. Boyce
Taylor, Sr., of Murray, Ky. It will

Rev. A. H. Miller, of Kewanee,
You may not always agree with him
on every point, but you will conclude
that he is all Baptist. May be had
of the author.

Rev. Johnnie R. Breland, son of
the late Rev. F. M. Breland, was
recently called to the care of County

Line Church, near Union, and will
also have charge of other churches.
He is also teaching in the Linwood
Consolidated High School, Neshoba
County. He has been two years in
the Baptist Bible Institute and hopes
to attend Mississippi College next
year.

The Breland Family Reunion will
be held at the home of Rev. Eugene
Breland, six miles northeast of
Union, Saturday, Dec. 28, 1929.
Come and be with us.

"TO OBEY IS BETTER THAN SACRIFICE"

It is written: "Behold, to obey is
better than sacrifice". It is also
written: "Rebellion is as the sin
of witchcraft and stubbornness is
as iniquity and idolatry". God in
His wisdom has seen fit to prohibit
certain things that we can not see
any harm in. A wise man will not
bring into question God's wisdom.
He prohibited any man, except the
priest, approaching to the altar to
offer a sacrifice. King Saul feared
God and would not dare enter into a
battle with the Philistines without
first making supplication unto the
Lord and offering a sacrifice. Saul
could not see how it could be any
harm to do a good thing, even if God
did prohibit it. He did not realize
that "To obey is better than sacri-
fice". Neither did he realize that
rebellion was equally as bad as the
sin of witchcraft; and that stub-
bornness—even though he was pray-
ing and sacrificing—was as bad as
iniquity and idolatry. But Saul
learned the lesson to his own sor-
row.

Southern Baptists—like King Saul—
fear God. We would not dare
enter into our battles, with the odds
against us, without supplication and
sacrificial giving. We pray God's
blessings on our cooperative pro-
gram; we sacrifice to reduce our
debts. But we have rebelled against
one of God's commands. He prohib-
ited women speaking to mixed
assemblies in the churches. God
said: "Let the women learn in
silence with all subjection. But I suf-
fer not a woman to teach, nor to
usurp authority over the man, but
to be in silence". He also said: "Let
your women keep silence in the
churches: for it is not permitted
unto them to speak". He also said:
"It is a shame for women to speak
in the church". He said more than
that: He said—in the same chapter
under the above quotations: "The
things that I write unto you are the
commandments of the Lord".

Some women—like King Saul—do
not see how it could be any harm
to do a good thing, even though God
does prohibit it. They don't realize
that "To obey is better than sacri-
fice".

Neither can they realize that re-
bellion is equally as bad as the sin
of witchcraft; and that stubborn-
ness—even though they pray and
sacrifice—is as bad as iniquity and
idolatry. But we can not lay all
the blame on the good women; but
Southern Baptist leaders are more
to blame. The Southern Baptist
Convention at Chattanooga set its
approval on it. I do not know what
God will do about it. I know what
He did to Saul. He rejected him

from being leader of His people, and
put David in his place. God may
reject our present leadership and
give us men more like David.

Mississippi needs a David. We
may have one, now, minding the
sheep somewhere. It is to be hoped
that God will bring him out.

—J. E. Heath.

QUITMAN

Brother E. C. Williams and Brother
W. R. Hunter are with us in a
training school. The school began
Monday evening and will close this
evening (Friday). It has been a
very successful school in spite of the
hindrances.

Four classes have been conducted
daily, two in the book, Young Peo-
ple's and Adults Departments by
Brother Williams and two in the
Sunday School Manual by Brother
Hunter.

Aside from the value derived from
the courses themselves is the en-
larged vision of the workers who
have had the rich privilege of tak-
ing the work. The Superintendent
of our Young People's department
remarked to me today, "I want some
more of this kind of work". This
feeling is shared by many others.

The department is fortunate to
have these two men. They are con-
secrated, faithful and capable.

Our work generally is making
progress. For two months I have
been preaching on some phase of
the general subject of stewardship
in the morning services. Our at-
tendance is steadily growing, espe-
cially the attendance on the evening
services.

With every best wish for you and
the Record, I am,

Fraternally yours,

—B. C. Land.

Free for Asthma During Winter

A Remarkable Method that Has Come to
the Rescue of Asthmatics. Send
Today for Free Trial.

If you suffer with those terrible attacks
of Asthma when it is cold and damp; if
you choke and gasp for breath, don't fail
to send at once to the Frontier Asthma
Co. for a free trial of their remarkable
method. No matter where you live or
whether you have any faith in any remedy
under the Sun, send for this free trial. If
you have suffered for a lifetime and tried
everything you could learn of without relief;
even if you are utterly discouraged,
do not abandon hope but send today for
this free trial.

FREE TRIAL COUPON
FRONTIER ASTHMA CO.,
1229J Frontier Bldg., 462 Niagara St.,
Buffalo, N. Y.
Send free trial of your method to:

FOR TRADE
I am a student in Baptist Bible
Institute and find that I have no use
for my Dodge sedan here. I would
like to trade it for a few acres of
land to some one who needs a family
car and has a few acres he doesn't
need somewhere in South Mississippi
or Southeast Louisiana. The car is
worth \$500. I will pay the taxes
and buy 1930 license tag.

Address: W. C. Hamil, B. B. I.,
New Orleans.

The Sunday School Department

SUNDAY SCHOOL LESSON

Dec. 22, 1929

The Child in a Christian World.
Luke 2:8-20

Golden Text—Suffer the little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven. Matt. 19:14. (Christmas Lesson.)

(From Points for Emphasis
by H. C. Moore)

1. The Child That Makes the World Christian was announced by the angels. It may have been in the same pastures where the youthful David tended his father's flocks that some shepherds were guarding their sheep. There was some verdure in the fields even in the winter and sheep owners would not be slow to utilize it. The flocks must be watched by night as well as by day that they might be protected from robbers, wild beasts, and stormy weather. As these humble shepherds were performing their regular duties there was a sudden down-flashing of heavenly effulgence upon them and an angel appeared, calming their natural alarm and announcing the joyous news of the birth of the Saviour. For centuries the Jewish eye had been turned heavenward looking for the Deliverer. Now, at last, he had actually come and these shepherds were the first to know it! But they were not asked to believe blindly. They were given a sign and were to test its reality,—the sign of the Babe in swaddling clothes lying in a manger. No sooner were the glad tidings announced and the sign given than there was an appearance of unnumbered angels, outdazzling the starry heavens with their glory and flooding the air with their melodious refrain: "Glory to God in the highest, and on earth, peace, good will toward men!" Truly to God alone belongs the highest glory from the highest creatures in the highest heaven forever and ever. And surely the advent of Jesus brings to earth the infinite good will of heaven and establishes peace instead of warring strife.

2. The Christian World That Magnifies the Child was represented in the shepherds' visit. Brief was the angelic message and short the angels' stay; soon their melodies ceased and they withdrew into the invisible blue above. No wonder the shepherds agreed at once to "go into Bethlehem and see this thing which is come to pass." And when, having come with haste, they found Mary and Joseph and the Babe lying in a manger, their feelings must have been those of humble awe and reverential joy. They recited the story of the wonderful events which had brought them hither, the virgin mother keeping these things in her heart. The shepherds then returned to their daily tasks glorifying and praising God for all that they had seen and heard.

NEWS NOTES

Young People and Adults

Let's Campaign and Not Contest

Several letters have reached the office recently asking for some contest plans. Contests for attendance and contests on the Six Point Record System. Mr. Slider, superintendent of the Baptist Tabernacle, Atlanta, Georgia, has said a good word when he suggests that we "Campaign and not Contest". He suggests that having the proper organization—a complete corps of officers—with each knowing the work entrusted to him and each giving his best to his work will result in far greater benefit than the uncertain gains of even the best contest. Regular visitation through the week will show results. Someone has said that building a class was a problem of cosmetics:—You take a list of prospects in black and white and go out and bring them in in flesh color. Our Christmas Gifts

One of the very best gifts at Christmas time is the gift to our Lord of our service. How great a Christmas this would be if a large number of our fine young people and adults would give themselves to service elsewhere in the church at this Christmas season. How great a thing it would be for the class! And should not this be the fruitage of our year's work together and of studying together God's Word?

Among the things that this year brings

Will come to you a call,
The which, unless you're listening,
You will not hear at all.
Lest it be very soft and low,
Whate'er you do, where'er you go,
Keep listening.

Then whatsoe'er the call may be,
To service small or great—
To cross the seas to tell God's love,
To smile, to rule a State—
When God shall come and say to
you,
"Here is the work that you must
do",
Be listening.

—Selected.

New Service Honor Roll

A new service honor roll has been prepared on which to place the names of those from the class who are serving elsewhere in the church. It would make a sweet service for the department program to exhibit these honor rolls and make special recognition of the members in service. These honor rolls may be secured free of charge from Sunday School Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tennessee.

THE CHARACTER OF THE WITNESS

Dr. Byron H. DeMent, Professor, Baptist Bible Institute, New Orleans, Louisiana

The effect of what a man says is determined in large measure by the character of his life. Heavy-weight words cannot proceed from feather-weight characters. The power in

the water main depends upon the volume of water in the reservoir. Character is the reservoir of life whence proceed in power the currents and vital energies that bless the world. Character is the headwaters of the Artesian flow of human thoughts and deeds.

What we are determines the value of what we say. The man of God is a vital part of the message of God. Christian witnesses are not large, metallic repeaters of human voices. They are not phonographs speaking without life and unconscious of what has been mechanically written upon the records. Life is character in action or repose. What a man is becomes a silent power; what a man does, a mighty influence. Men are hungry for visible religion. The life of a tree becomes tangible and useful in its fruit. True life will manifest itself, and the world needs the fruit of the Spirit.

Men read newspapers more than they do the Word of God, but they read the open letters of human lives more than they do the daily papers. The best translations of the Bible are not verbal but vital. The best version of the New Testament I ever saw was not the King James or the American Revision but the vital translation bound in flesh and blood—the transcript of my mother's life (not that my mother's life comprehended all the Holy Spirit has placed in the record, but that Christ in her was an epistle (2 Cor. 3:2) "written not with ink, but with the Spirit of the living God . . . in fleshly tablets of the heart"). His writing there was very "plain" and precious to my child eyes, and I understood.

If our lives were nobler, our testimony would be mightier. Neither in the court room nor in life can testimony be separated from character. We must become more and more like Christ if we would be effective witnesses for Christ.

What we are is manifested in everything we do—in words, in tone, in manner, in everything by which one personality can impress itself upon another. The quiet life, like gravity, sounds no bell but yields a mighty power in the universe of souls.

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Interviewer: "I have been informed, sir, that you began life as a poor bricklayer."

Great Contractor: "There are mistakes in that sentence. I began life as an infant, and there is no such thing as a poor bricklayer."

"I am not well, doctor."

"How do you live?"

"Like any other poor dog—I work like a horse all day, I am always ravenous as a wolf, then I am as tired as a dog and sleep like a bear."

"You had better consult a veterinary surgeon."

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Zana Wilson, M. S. C. W., Editor

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

The Y. W. A. of M. S. C. W. met December 4 with the Senior Circle in charge of the program. Elsie Nicholson was in charge.

The program was as follows:

1. O Zion Haste.
2. Chain Prayers.
3. Luke: "And now Enoch walked with God."—Mrs. H. W. Cornell.
4. Voice Solo—Miss Olive Sanders.
5. Closing Prayer—Annie Rhea Stoddard.

Last week girls at M. S. C. W. showed the proper Christmas spirit—that of giving—when they gladly donated to several needy families in Columbus clothes, fruit and canned goods. The gifts were collected by the members of the B. S. U. Council.

A Christmas Tree for 27 poor children was held at the Baptist Workshop, Tuesday, Dec. 17. The program will be in charge of some of the college girls. They will furnish candy and fruit. The women of the Woman's Missionary Union of the local First Baptist Church will give the presents.

The first meeting of the Special Workers' Group of the B. S. U. of M. S. C. W. was held Sunday afternoon, Dec. 15. There was no set program, but the meeting was in the form of a laboratory where questions were brought up for discussion. Then there was work done on scrapbooks; exchanges were made of favorite poems; suggestions made for the most useful Christmas presents. This group plans to meet once a month to carry on similar work of this kind.

STATE TEACHERS COLLEGE Pageant To Be Staged at S. T. C.

A Pageant, under the auspices of the B. S. U., is to be staged at S. T. C. on the 8th of December. This is a Christmas pageant, but as the Student Body will disband on the 13th this day was set long before Christmas. This will be the last Sunday that all the students will be here. All the students will have the "Christmas Spirit" by that time anyway.

Our Extension Work is coming along nicely. We have one regular Sunday School, which we send teachers to, and we have done quite a bit of visiting this week. Nell Burgess is our Extension Chairman. She is a wide-awake Chairman too!

—June Hewitt Burris,
Reporter.

BLUE MOUNTAIN

The annual Mission Study Week of the Y. W. A. of Blue Mountain College began its promising classes December 3, with a splendid faculty, composed of two of the outstanding young women's leaders of the South, Miss Frances Traylor, State Young People's Leader, and Miss Pearl Bourne, Assistant Young People's Leader of the Southern Baptist Convention.

The courses of study are "Pioneer Women" taught by Miss Traylor and "The Y. W. A. Manual" taught by Miss Bourne. Attendance is very good, and it is hoped that the girls may get some of the zealous spirit these women so beautifully display.

Foreign Missions is the subject for noon-day prayer meeting this week. The most attractive features are the inspiring messages of Misses Traylor and Bourne.

On Thanksgiving Day the hearts of a great number of the college girls were made really thankful when they saw they were the means of making others happy. Several of the Y. W. A.'s and B. Y. P. U.'s sponsored the taking of baskets filled with fruit, canned goods, and candy, to the shut-ins and needy. The girls were fully repaid for their small amount of time and effort with the grateful "Thank you's" with which they were showered.

Mr. Wyatt Hunter, one of the State Sunday School workers, was on the campus for Thanksgiving and led the noon-day prayer meeting.

—Brunette Mai McMahan.

A. & M.

The B. Y. P. U. contemplates sending five delegates to the Convention in Memphis, and several more members are going, so as to help the State have its quota present. Many plans are being made to make it possible for a large representation at the Convention.

The B. S. U. Council is sponsoring a move to raise funds to make it possible for a Christmas tree to be given to the needy children of the surrounding community. The collection at Sunday School was donated to this cause, and a special collection giving each member an opportunity to do his bit will be made. It is hoped that by this move that some soul is influenced to enjoy the yuletide season by learning of the Great Life which it so beautifully portrays.

The new Sunday School truck which carries over 200 boys to church each Sunday is nearly paid for now. Each call for donations was answered very liberally, and with the assistance of the faculty enough funds were raised until just one more payment will settle the account. The B. S. U. Council wish to gratefully thank each one for his donation, and express their appreciation for the untiring service and wise counsel given them by Dr. J. D. Ray and Mr. Ben Hilburn.

THE MAKING OF HAPPY HOMES Jennie N. Standifer

The nearest to heavenly happiness in this world is found in well ordered Christian homes, but it is rarely found in the abiding places

of the very rich or the very poor. If we only opened our eyes we would find that the extremely poor and the very rich neither enjoy true happiness. Where Want abides, Happiness cannot exist, for the struggle for the necessities of life drive her away.

In the houses of wealth the inordinate pursuit of pleasures of the world prevent the cultivation of qualities that make a happy home.

The prevalence of drunkenness in homes of all classes will make happiness impossible. An excessive desire to keep pace with society and the fashions will also hinder happiness.

The mania for getting rich quick, regardless of the means employed, is one of the main causes of the over-crowded conditions among the poor in cities. It also brings about the building of poor homes for the working classes, who are the backbone of our nation's prosperity.

Licentiousness is another foe to happiness in the home. Only the teaching and preaching of the Gospel can bring us to guard against these evils, and fight them with the combined strength of body, mind and soul.

Children must be trained in the homes of rich and poor to stand firmly for righteousness, to obey the laws of our land, and to live to promote the general good of the community. If faithful to duty in this respect happy homes will naturally follow.

One and all we should sincerely pray as did Agur of old: "Give me neither poverty nor riches; feed me with food convenient for me; . . . lest I be full and deny thee; . . . or lest I be poor and steal, and take the name of my God in vain."

BELIEVE ON JESUS

What do you mean by believing on Jesus? Probably ten years ago this question was asked the writer by a person of good intellect and high moral character. The answer was something like this—Trust in him. Surrender to him. Ever since then the same question has been returning to my mind for the best answer. An effort has been made to know just how best to make plain the plan of salvation.

There MUST BE repentance for sin before there can be a saving faith in Jesus. John the Baptist said: Repent ye; for the kingdom of heaven is at hand. Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand. All have sinned. Jesus says in Lu. 13:3, Except ye repent, ye shall all likewise perish. In answer to the Phillipian jailor, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved." He did not say, Repent, because the jailor had already heartily repented. He sprang into the prison and came trembling and fell down before Paul and Silas, asking the above question. In Acts 20:20-21 Paul states our entire part in the complete plan of salvation—Repentance toward God and faith toward our Lord Jesus Christ. There must be repentance before we want anything else or better. Then there must be an acceptance of Jesus as personal Savior. He that hath the

Son hath life, and he that hath not the Son of God hath not life. See I Jno. 5:12.

Part of Webster's definition of believe—To exercise belief or faith, especially as to the truths of religion. Of faith Webster says in part—saving or practical faith, or the acceptance by the intellect, affection, and will of God's favor extended to man through Christ.

—A Reader.

Grandma: "Oh, Jenn, darling, I am surprised! Arn't you going to give your brother a part of your apple?"

Jenny: "No, Grannie. Eve did that, and she's been criticized ever since."—Christian Leader.

A new five-and-ten-cent-store had been opened by a man named Cohen. A woman came in one day and selected a toy for which she handed the proprietor a dime.

"Excuse, lady," said Cohen, "but these toys are fifteen cents."

"But I thought this was a five-and-ten-cent store," protested the customer.

"Well, I leave it to you," came the reply. "How much is five and ten cents?"—Boys' Comrade.

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The Children's Circle

Mrs. P. I. Lipsey

Bible Studies: Stories Related by Jesus

- Jan. 2nd. The four kinds of soil. Matt. 13:1-9, 18-23.
- Jan. 9th. The tares and the drag-net. Matt. 13:24-30, 36-43, 47-50.
- Jan. 16th. The mustard-seed and the leaven. Matt. 13:31-33.
- Jan. 23rd. The hidden treasure, and the pearl of great price. Matt. 13:44-46.
- Jan. 30th. The unmerciful servant. Matt. 18:23-35.
- Feb. 6th. The laborers in the vineyard. Matt. 20:1-16.
- Feb. 13th. The two sons. Matt. 21:28-32.
- Feb. 20th. The wicked husbandman. Matt. 21:33-44.
- Feb. 27th. The marriage feast. Matt. 22:1-14.
- March 7th. The ten virgins. Matt. 25:1-13.
- March 14th. The talents. Matt. 25:14-30.
- March 21st. The growth of the seed. Mark 4:26-29.
- March 28th. The two debtors. Luke 7:36-50.
- April 4th. The good Samaritan. Luke 10:25-27.
- April 11th. The friend at midnight. Luke 11:6-13.
- April 18th. The foolish rich man. Luke 12:13-21.
- April 25th. The barren fig tree. Luke 13:6-9.
- May 2nd. The great supper. Luke 14:16-24.
- May 9th. The lost sheep. Luke 15:1-7.
- May 16th. The lost coin. Luke 15:8-10.
- May 23rd. The prudent steward. Luke 16:1-12.
- May 30th. The rich man and Lazarus. Luke 16:19-31.
- June 6th. The ploughing servant. Luke 17:7-10.
- June 13th. The unjust judge. Luke 17:1-8.
- June 20th. The Pharisee and the publican. Luke 17:9-14.
- June 27th. The pounds. Luke 19:12-27.

My dear Children:

I am giving you today the list of subjects for the Bible Study for the first six months of the coming year, 1930. I thought you would be interested in studying the stories Jesus told his disciples and the other people who listened to Him. These stories are generally called Parables. We are going to make a change in the way we will study this course from the way we have used for the past year, because this new way gives you more chance to talk, and it is not necessary for me to talk so much. In the first paper of 1930, (I think it is Jan. 1st) you will find on our Page the name and Scripture reference for the first Bible Study, and underneath these, you will find six questions about the parable, or story. These are for you to answer, after you have read the story carefully at least once, better two or three times. Send these answers to me, and the best one will be printed each week. We can print only one each week, the best set of answers I get. How do you like this plan? I hope that many of you will learn these beautiful stories that Jesus told, and that you will all answer the questions regularly each week whether you send them to me or not. Mother or Daddy will be glad to help you to study the answers out, if that is necessary.

The last part of this week, and the first of next is the time for us to be sending our Christmas shower to Ernest Clark, Star, Miss. Don't forget to find something for him.

I wish you the happiest, merriest Christmas you have ever had, with candy and nuts and fruitcake, and nice presents for every one of you!

Much love from

Mrs. Lipsey.

Columbia, Miss., Dec. 10, 1929.
Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

Enclosed you will find a money order for \$1.50. Will you please see that the children of the Baptist Orphanage get it? If you will it will be greatly appreciated by our Sunday School Class. Our class—Third year girls, Class B of the Intermediate Department—thought that the money could be used. Our teacher is Mrs. D. E. Langston. Our class is as follows: Zella Krout, president; Willie Magee, vice-president; Ivy Gaddis, treasurer; Sherley Saxon, secretary; Mary Wells, Priscilla Wells, Isla Owens, Evelyn Jones, Marie Jones, Hazel Jones, Virginia Fortenberry, and Grace Young. We feel sure they will appreciate this and our class wishes them a Merry Christmas. Sincerely yours,

Willie Magee, Vice-President.
The orphans will certainly find good use for this money, girls. Thank you so much, and come again soon. Shall we call you Docile Dozen, or the Dainty Dozen? Or the Delicious Dozen?

Newton, Miss.

Dear Mrs. Lipsey:

I enjoy your children's page very much and think that the word of God is brought out in points so well and I wish our Sunbeams would write to you. I am 10 years old and the oldest of six children in our family. We can't go to Sunday School and church much, but we do keep up with the class in home work. I am in the sixth grade. I study hard and always try to pass. We play at noon a lot, but we have no school building yet; ours burned down and we saved one book when it burned. It is almost ready though now. In two weeks I think we can go in it. Well I think some one ought to give three cheers for the "Children's Circle", so I will Hooray. Yours truly,

Ethel Skinner.

Well, that's one way to get a thing done, Ethel. We thank you. I hope you are in the new school house now.

Verona, Miss., Dec. 4, 1929.

Dear Mrs. Lipsey:

I am 10 years old and enjoy reading the Children's Circle. I go to school and am in the 6th grade. My teacher's name is Miss Sybil Wharton. I have 3 pets, 1 dog and 2 kittens. My dog's name is Joe and my kitten's names are Dimple and Dot. I will close for this time. Sincerely yours, Mary Ivis Coggins.

The dog's name and the kittens names are all right, Mary, but you've got the prettiest name of all. Every family ought to have a Mary.

Batesville, Miss., Dec. 2, 1929.

Dear Mrs. Lipsey:

May I join your Circle? I enjoy reading the children's letters as well as yours. I am the youngest of a family of five children and am 10 years old. I am in the 6th grade and like to go to school. I take music. I am a member of Good Hope Church and Sunday School. Mrs. Ferrell is our teacher and she named our class The Willing Workers. I am in the Junior Class. I hope all the little children enjoyed Thanksgiving as well as I, for my two sisters and my brother who are away teaching and going to school spent the holidays with us. A new friend,

Irene Woodruff.

Having sisters and brother at home was nicer than a turkey, even, wasn't it, Irene? I suspect you had the turkey, too.

Hamilton, Miss., Nov. 26, 1929.

Dear Mrs. Lipsey:

Here comes a tiny tot. Will you let me join your happy Circle? I am a little girl 15 months old. I have blue eyes and black hair. I

weigh about 20 pounds. I have 2 grandmothers and 2 grandfathers and 1 great-grandmother. I am sending a nickel for the orphans. Hope to see my letter in print. With love,

Mary Elen Seely.

I love the tiny tots, little Mary Elen, and you are welcome with us. You are rich in people who love you. Come again, and thank you.

Meridian, RFD 1, Nov. 22, 1929.

Dear Mrs. Lipsey:

I enjoy reading the Children's Page. I am a little girl 9 years old. I have two little sisters, named Hattie and Thea. I love my teacher. Her name is Miss Nona Stephens. I am in the 3rd grade. My two little sisters and I are enclosing 12 cents for the dear little orphans. Your new friend,

Vera Mozelle Walker.

Your card came this morning, Vera, and here is your letter. Tell Hattie and Thea howdy for me, and thank you all for the money.

Decatur, Miss., Dec. 2, 1929.

Dear Mrs. Lipsey:

I live in the country. I am seven years old. I go to church and Sunday School. I am in the second grade at school. I have two little brothers; one is 5 and the other is 3. One has red hair like mine. Our pastor is Bro. W. E. Winstead. We sure do like him. I enclose 10c for the little B. B. I. girl. Will close for this time. Love to all.

Charlotte Thornton.

Red hair is pretty, Charlotte; don't let anybody say it's not. I suspect you and brother have very fair skins. Thank you for thinking of Miss Gladys.

Doddsville, Miss.

Mrs. Lipsey:

Dear Lady—I am sending \$1.00 for the B. B. I. girl and \$1.00 for the orphans. Hope it will not be too late to do some good. God bless you for the great work you are doing for His cause. From one who loves the cross of Christ,

Mrs. Ruth Gardner.

It is good of you, Mrs. Gardner, to remember us so generously. We are very grateful. Let me wish for you a very happy Christmas.

Osyka, Miss., Nov. 25, 1929.

Dear Mrs. Lipsey:

Enclosed you will find 20c for the Orphanage. My little sister and I are sending 10c each. My name is Jamie and I am 13 years old. My sister's name is Frances Louise. We have 1 cat and 8 bantams for pets. I have had a sore foot for 10 weeks and have had to walk on crutches. I will close before I take up too much room. Your friends,

Jamie and Frances Ferrell.

That's too bad about the foot, Jamie. I hope it will be well by Christmas. Try not to let the cat get mixed up with the bantams.

POTTS CAMP, MISS.

It is a source of regret that Rev. D. W. McLeod has resigned his work at this church after nearly four years of loyal and efficient service.

Any church or group of churches in need of a pastor will be pleased with him. Both Bro. and Mrs. McLeod are consecrated people, college graduates and seminary training. As a leader in all phases of the women's work Mrs. McLeod can not be surpassed. She has served as local president of the W. M. S. for two years, Associational Superintendent one year, County Personal Service two years. Bro. McLeod is a fine Bible student and brings to his congregations sound gospel messages, being faithful to all organizations of his denomination.

Any church and community will be fortunate to have this couple with them.

A HISTORY OF THE TUSCOLA BAPTIST CHURCH

In the year 1898 Brother T. J. Moore began to preach here in the old school house that stood across the road from where the present school building now stands.

He held a revival in the summer, and continued his work here, with the aid of the State Board, until the church was organized in June of 1899. Brother Moore served as pastor until 1902, or two and one-half years.

Brother T. G. Ward was called to the work, and served from 1902 until 1907.

Brother A. M. Barnett was called, and served the church during 1907.

Brother W. S. Blackman was called, and served the church in 1908.

Brother G. W. Nutt was called, and served the church in 1909.

Brother T. G. Ward was again called, and served the church in

In 1913 Brother W. S. Blackman was called again, but served only part of the year, having to resign on account of his health.

Brother P. C. Barnett was called in 1914, and served through 1914 and 1915.

The church was without a pastor until June, 1915, at which time Brother John Thompson was called, and served the remainder of 1916, 1917 and 1918.

Brother T. G. Ward was again called, and served the church in 1919, 1920, 1921 and 1922.

Brother W. M. Parkes was called in March of 1923, and served until 1928.

Our present pastor, Brother C. T. Johnson, was called in 1928, and has served the church since that time.

In the latter part of July, 1928, we began our new house of worship. It is now complete, and was dedicated to the Lord on Thanksgiving Day.

The church is a real nice building, well finished at a cost of about \$2,500. It was built and paid for within a period of 15 months.

—J. H. Denson, C. C.

A colored minister in a certain town took permanent leave of his congregation in the following pathetic manner:

"Brethren and sisters, I come to say good-bye. I don't think God loves this Church much because none of you ever die. I don't think you love each other because I never marry any of you. I don't think you love me because you never pay my salary. Your donations are moldy fruits and wormy apples and, by their fruits ye shall know them." Brethren, I have been called to be chaplain of the penitentiary. 'Where I go you cannot come now, but I go to prepare a place for you,' and may the Lord have mercy on your souls. Good-bye."

Iceland on the Air

The Maid (at the telephone): "Oh, mum, do come home. I've mixed up the terminuses. The radio is all covered with frost and the electric refrigerator is singing 'Constantinople'."—Liverpool Express.

Thursday, December 19, 1929

THE BAPTIST RECORD

18

B. Y. P. U. Department*"We Study That We May Serve"***AUBER J. WILDS, General Secretary**
Oxford, Mississippi**Again It's Christmas**

Again it's Christmas. What does that mean to you? We do not need this special day every year in order to remember our Lord's coming into the world, but we do look forward to the Christmas season with many joys, the main joy being that this day marks the coming of our Lord. Our giving during these days are but symbols of the great gift God made when he gave his Son to redeem mankind. He gave his best and we in expressing our love for our friends and loved ones give the best gifts we can, and it goes with our love even as Jesus came as God's gift accompanied with his love. This great gift that God made, Jesus, continues to bless the world. Every day we receive untold blessings at his hand, even the blessing of life with all its opportunities. Let us thank him for his love, and in our giving this Christmas let us make to him a gift. If we give anything in his name that he may become better known in the world he counts it as a gift unto himself. Let our gifts therefore be made with a prayer that Jesus, the one who makes Christmas possible, may be glorified.

"We are going to carry a car full to Memphis. Reserve space for FIVE from the Greenwood First First Baptist Church."—Mary Jacks.

"We have made arrangements for two of our young people to go to Memphis December 31. Regret that I cannot be there myself."—H. A. Scott, Tylertown.

"Please send me two round trip certificates to the B. Y. P. U. Conference at Memphis Dec. 31. Hope to meet you there."—J. A. Parnell, Central Church, McComb.

"We are planning to take ALL of our cars full of B. Y. P. U. members to the Conference in Memphis. How many delegates can we have?"—Mrs. Kathryn Garrett, Eudora.

THERE IS NO LIMIT TO NUMBER OF DELEGATES ANY CHURCH MAY HAVE TO ATTEND THE SOUTHWIDE B. Y. P. U. CONFERENCE TO BE HELD IN MEMPHIS DECEMBER 31-JANUARY 2.

Shady Grove, Copiah County, Seniors 100% in Study Course

We are happy to commend to all other B. Y. P. U.'s in the state who have not as yet made their B. Y. P. U. 100% in Study Course the Senior B. Y. P. U. of Shady Grove Church, Copiah County. They have not rested until every member has taken the study course and now they are 100%. This is a splendid country church with vision and zeal. We are indebted to Mrs. H. R. Beasley for giving us this report of their work.

Toomsuba Does Extension Work
Miss Omera Coker, an officer in

the Toomsuba Senior B. Y. P. U. and also an officer in the Associational B. Y. P. U., recently taught the B. Y. P. U. Manual to the Senior B. Y. P. U. of Russell. They responded loyally to her leadership and sent in a good list for awards. And that's the way the B. Y. P. U. is being promoted, through members with the missionary spirit. We do not have to wait until summer to do extension work in the rural districts, we can do it at all times during the year.

Newton-Clarke College Training School

During the week December 1-6 the B. Y. P. U.'s of Clarke College and the B. Y. P. U.'s of the Newton Baptist Church held their annual Training School. It was the privilege of your State B. Y. P. U. workers to be there for the work and although the weather was cold the attendance at the college in the morning and at the church in the evening was splendid. Two classes were taught at the college and three classes taught at the church. Mrs. Kee, one of the college students, helped with the teaching at the church, teaching the Junior Manual.

The College B. Y. P. U.'s had a social Friday night which was a happy occasion for all. The work at the church was divided into three periods, two class periods with fun period between. This fun period was of fifteen minutes' duration and everyone seemed to enjoy to the fullest the games and stunts planned for the time. Interest in the class work was keen and the attendance on examination night was as good as any other night.

The State Convention Board met last week and the B. Y. P. U. work was continued on the same budget as 1929; this was done in spite of the fact that the total budget adopted for State Missions was smaller than for this year.

We quote one pastor: "I have exactly what I have been needing and do not see why we have not had it before, AN ADULT UNION. Already it has strengthened the other unions and now we have a REAL TRAINING DEPARTMENT OF THE CHURCH with a place for every member."

LEXINGTON B. Y. P. U. STUDY COURSE

December the eighth the B. Y. P. U. of the First Baptist Church, Lexington, Mississippi, started a study of the Senior B. Y. P. U. Manual, under the leadership of Miss Cecelia Durscherl.

Each night through Thursday two classes were held with a recreational period between, during which the ladies of the W. M. U. served a delightful luncheon.

A hearty response from all members and outside individuals was given and much good was accomplished.

Through the splendid leadership of Miss Durscherl everyone was wide awake with enthusiasm. Every member with the exception of one, took the course with fourteen receiving diplomas.

An urgent request was given the leader to give us another inspiring course next year.

HEAR MR. BABSON

"Some may say, 'We are getting on all right now without these spiritual qualities of which you speak.' My friends, instead of getting on without them you are getting on because of them. This whole great Southwest is today traveling on the momentum generated by a previous God-fearing generation. You have what you have today because your fathers sacrificed, served and lived sober and righteous lives. Just so surely as every panic has been caused either by a disregard of the multiplication table or of the ten commandments, so surely every period of prosperity is founded on those three basic Christian qualities of right living, love for one's fellowmen and worship.

Moreover, this statement underlies the business cycle which is still in operation. It was because so many business men have temporarily forgotten God in their desire for gold which caused me to say on September 7 of this year that the industrial stocks on the New York exchange would break 80 points.

"Some day all your banks, real estate, oil wells and securities must be turned over to your young people. What then becomes of your wealth depends not upon how you think and act, but upon how they think and act. The Oklahoma of today depends upon you men; but the Oklahoma of tomorrow depends upon your children and grandchildren. You are accumulating property and money for them; but what are you doing to train them properly to conserve and use it? Knowledge can be purchased, but habits of integrity, industry, thrift and usefulness can only be acquired through training. You received that training on the farm, but are they receiving it anywhere? To conserve Oklahoma's future you must do something for your children other than park them at northern schools and colleges. Most of these institutions unconsciously train them to loaf, spend and lead useless lives. They feel that their job is merely to give these boys book learning. They expect that you, their parents, are giving them character training. Are you doing it?

"The great electrical era which the world is enjoying today is primarily due to two men—one, Charles P. Steinmetz, who for 30 years was chief engineer of the General Electric Co.; and the other, Thomas A. Edison. During the last year of Steinmetz's life, he spent a week at my home in Wellesley. The last

evening of his visit I asked him what new power might be discovered in the future which could rival steam or electricity. Said he: 'Babson, the greatest power of all is in our midst unscratched today. I refer to spiritual power that comes through right living and worship. Our forefathers knew the power of prayer, the economic importance of Sabbath observance and the need of family and public worship. To this America owes its prosperity and growth. Today this power is temporarily forgotten; but it will some day again be harnessed and then Americans will truly be healthy, happy and safe.'

"This spring I spent a morning with Edison at his laboratory at Fort Meyers, Fla. I visited him to discuss certain features of the Einstein theory which might have an important bearing upon aviation. When leaving I asked Edison what new radical inventions he visualized as coming during the next few years. He replied:

"'Babson, I do not pose as a preacher; but let me tell you that if there is a God, He will not let us advance much farther materially until we catch up spiritually. A great fundamental law of science is that all forces must be kept in balance. When anybody or force goes off on a tangent there is a smash. This applies to America as it has to every nation before it.'

"Newton's fundamental law of action and reaction applies to man power. We all ultimately reap what we sow.

"Friends and clients of the great Southwest: You have had a remarkable growth and are enjoying great material power today. But don't fool yourselves that it is due to your industry, your ability or your knowledge. How much have you had to do either with putting the oil under the ground or with developing the motor car which has created a demand for this oil? Both have been gifts to you. Moreover, your ability to conserve and profit by them has been due to certain sterling qualities which you have inherited from a praying father or mother. Make sure that each of you conserve these qualities and pass them on to your children and grandchildren. Teach them by example and precept that Oklahoma's future depends upon developing hand in hand the material and the spiritual."

He: "Why is it that you are always out when I call?"

She: "Just luck, I guess."—Exchange.

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MY RECENT VISIT TO CLINTON

My recent visit to Clinton and Jackson, made as a long delayed Eager family gathering, was a source of real pleasure and satisfaction, bringing to mind afresh many and varied experiences of the past.

My visit to the College chapel services carried me back to my College days of long ago, which lengthened out into five busy happy years. The old chapel is the one building in Clinton that seems to be unchanged by the fifty-five years that have passed since I made my Valedictory Speech, standing on that platform where I stood a few weeks ago.

At that time the chapel was used by the Baptist Church, and for a couple of years I was the sexton, and did all that a sexton was supposed to do, ring the big bell, sweep the floor, dust the benches and distribute the hymn books. A colored man looked after the spittoons, a very important article of furniture, as so many men of that day had the filthy habit of chewing tobacco, one man even assured me that nothing gave him so much pleasure and satisfaction as chewing tobacco. We had several notices put up. "Please do not spit on the floor." Such a notice now in the splendid new church auditorium would be an insult. If there is a tobacco chewer in the present audience, he disposes of his quid before he enters the church. For my work as sexton I received \$7.00 a month, and today we pay the colored cook \$15.00 a week to serve two of us. But at that time my \$7.00 nearly paid my board.

During my third year in College I was licensed to preach, and, after that, counting my summer earnings, and one year as pastor in Raymond, I was able to provide for all of my expenses.

While in Clinton, on my recent visit, I was much impressed by the fact that not one person that was there during my boyhood days is left, and I could find only three who were there during my early college days. What is true of Clinton is also true of nearly every other town and city and neighborhood on the earth. How quickly one generation passes, and another comes to take its place, the boys of today will soon be the men of tomorrow, with all of their duties and responsibilities. How important, and even vital it is that they should be properly taught and guided now while they are yet undeveloped boys, in order that they may become worth while men, capable of doing well their work whatever, and wherever it may be. What is said of boys applies, of course, equally to girls, for the welfare, and the betterment of the world today depends on woman, especially mothers and teachers, more than ever before.

While in Clinton I enjoyed three visits to the Hillman College chapel service, once to hear my sister, Mrs. J. M. Joiner, speak; once to hear another sister, Mrs. T. P. Trotter, speak, and once to speak myself. These visits brought to mind many remembrances of the past history and usefulness of the College. Hundreds, even thousands of girls have been trained here for the serious

duties of life, and have gone forth to be a blessing in Mississippi and elsewhere. With President Berry and his teachers to look after them, the girls of Hillman College today ought to be all, and even more than was expected of the girls of the past. Baptist parents of Mississippi when choosing a school for their daughters, will be perfectly safe in choosing Hillman College.

I have known and honored all of its presidents, as also all of the



*"It consecrates
the grave within its walls"*

THE very idea of consecration implies unsullied purity, freedom from all uncleanness and defilement. And because the elements of corruption are always present in the earth and the waters beneath the surface of the earth, ordinary methods of interment do violence to the human heart. Hence, the ever-increasing appreciation and wide-spread preference for the

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Presidents of Mississippi College, beginning with President Urner. In the early days of his Presidency some mischievous boy dubbed him with the title "Ole Ike," and ever after that was his nickname. More than twenty years after he left the College I met him in Florence, Italy. He had a spell of illness while there, and the party of tourists with whom he was traveling necessarily moved on, and left him alone in the hotel, a stranger in a strange land. When I called he seemed to be in a rather discouraged condition, and my effort to talk of the old Clinton days did not seem to stir up any happy memories in his mind, in fact he was quite gloomy and unhappy and I found myself sympathizing with him, and wondering why, and almost tempted to transform myself into his temporary father confessor. When I spoke of my father and his happy old age, he said, with a wistful expression, and in a subdued and almost apologetic tone of voice. "Yes, but your father lived a noble and useful life, and he had much to make him happy in his old age" I know nothing of his life after he left Mississippi College, but judging from my interviews with him that day, evidently he had not found life what he had hoped, and even suspected that it would be. I have heard nothing from him since then.

Every one is largely the maker of his own life and the former of his own character and no one need fail, God has not put us here for failure but for success, in the best sense of that word. It may not be what the world calls success, but no one who loves God and does his best can fail, though every man, and especially every good man is sometimes tempted to feel that he has been a failure, or at least a very partial success. Even Elijah, one of the greatest of all the prophets, had this temptation as he lay under the Juniper tree, and even prayed that he might die. That prayer was a great mistake, and God did not answer it, but sent an angel to give water and food to his exhausted and his discouraged prophet, and then sent him on his way to do the best work of his life and finally to take him to heaven without death.

John H. Eager

A WAY TO FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

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—The Layman Company,
730 Rush St., Chicago.

In Memoriam

Resolutions

Whereas, God in his wisdom has called to the heavenly home our dear friend and co-worker, Mrs. C. E. Arnold, on Nov. 8, 1929; be it resolved:

First, That in her death, the Baptist Woman's Missionary Society lost a faithful member.

Second, That while our hearts are saddened, we bow in humble submission to the will of our Father "who doeth all things well".

Third, That we express our deepest sympathy to her family and pray for them.

Fourth, That a copy of these resolutions be spread upon our minutes, a copy sent to the family and a copy to The Baptist Record.

Submitted by

Mrs. J. M. Oliver,

Mrs. Ainsworth,

Mrs. H. A. Reynolds,

Committee.

Fayette, Miss.

In Loving Memory of Nelson D. Schilling

"Death loves a shining mark" was true in the passing of this precious one. He was born in Mt. Hermon, Washington Parish, La., in 1894, where he grew to manhood; moved to Meridian in 1915; was married to Miss Annie Morris, 1919, who survives him, with father, mother, two brothers, four sisters. He was in the U. S. Veterans Hospital, Memphis, Tenn. When the Father called him home, he was ready. Beneath a blanket of flowers loving friends had given, he awaits the glorious resurrection of the redeemed.

Our joys like autumn birds may fly,
Our hopes as summer blooms de-part,

But there's one flower that will not die,
Thy sacred memory in my heart.

—Mother.

Gladys Smith

On the morning of Dec. 5, 1929, after a short illness, God called one of our beloved little jewels, little Gladys Smith, to return to the heavenly home to join her little sister Alma, who preceded her over five years ago. Little Gladys was only ill four days, and all that loving hands could do was done, but the Lord needed another jewel in Heaven. Little Gladys was 23 months and 2 days old. She leaves to mourn her going, father, mother, four brothers, one sister, grandfather and grandmother, three uncles and eight aunts. Gone but not forgotten.

Written by two loving aunts,
Miss Leta Mae Lupo and
Mrs. Barbara Yates.

Obituary

A lovely and radiant spirit went to join the Father when Mrs. H. O. Pate (nee Ethel Liware Kirby) went to her new home not made with hands. Her bright and useful Christian life made of death a shining victory.

She was a member of the First Baptist Church, Jackson, Miss., and a helpful worker in the cradle roll department of the Sunday School, where with her artistic talents,

Thursday, December 19, 1929

THE BAPTIST RECORD

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youthful ideas, and winsome personality, she was a great favorite with the wee ones and with all her fellow workers.

She had many friends whose lives have been made brighter and happier because she passed this way. Her home was ever a center of charming hospitality. Her influence of sweet womanly grace will be a guiding star for her two young sons throughout their lives.

Her husband, father, mother, two brothers and many other relatives should be grateful to the Father that they were permitted to know and love her. She lives today in many lives and in the great awakening there'll be glad reunion.

—Friend.

In Memory of Mrs. Mid Beasley

Ollie Lee left us oh, so sudden,
Just four months ago today,
(Aug. 6th)

When a voice from Heaven said
Arise and come this way.

Her complexion was very fair,
Her darling eyes were blue;
With such pretty light hair,
She was always cheerful and good.

And through her suffering she
Never complained, in her
Disappointment she was sweet,
And some day after awhile my
Precious sister and I shall meet.

Oh, sister, we miss her; how hard
It was to give her up when the
Angels from Heaven took her
From our flock! It seemed
That it was more than we could
bear.

She was like a rosebud in the early
part of life. She was honest and
True to all that knew her and
To know her was to love her.
The Lord called her out of a world
Of toil and strife.

So a mansion she has gained.
We can not understand why
God called her, but He does
all things best. She is in the
Arms of Jesus, where she'll
Always be at rest.

Her sister,
—Mrs. Milton Berry,
Newhebron, Miss.

Mrs. A. C. Thurman

Mrs. A. C. Thurman departed this life in September. She was fifty-nine years old, the mother of nine children, all living. She lived to see the youngest child twenty-one years old. This she often expressed a wish to do. She was a consecrated Christian woman. United with the church while young and ever remained faithful and true to her church. She loved the Lord's work, was at every service it was possible for her to attend. She was a strong believer in tithing and carefully practiced it. She was for many years a reader of The Baptist Record and true to the denominational

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work. In her going New Hebron Baptist Church loses another faithful member and the pastor's family loses a dear friend. Blessings upon her loved ones.

—B. E. Phillips.
New Hebron, Miss.

R. L. Tucker

Robert Lee Tucker was a native of Marshall County, Miss. He was born near Chullahoma, Jan. 21, 1865; the son of Jesse C. and Mary (Fort) Tucker. He passed to his reward at his home in Holly Springs, Nov. 25, 1929. Bro. Tucker had been in ill health for several years, recently returning home from the Baptist Memorial Hospital.

Mr. Tucker successfully engaged in business at Chullahoma for several years, moving to Holly Springs in 1913. Here he was engaged in mercantile business and was President of the First State Bank. He represented his county in the lower house of the State Legislature from 1903 to 1907. At one time he was a member of the Trustees of A. and M. College.

Mr. Tucker was a Deacon of the First Baptist Church, Holly Springs, serving on the Building Committee when the new house of worship was erected. In fact it was at his suggestion that the building enterprise was launched. He was a member of the Holly Springs Lodge of Elks, and of the H. W. Walter Lodge of K. of P. He was Past Chancellor in the latter and was serving as Master of Exchequer at the time of his death. He was a man of noble ideas and sterling qualities. Throughout his life he bore the reputation in business career and in his contacts with his fellowmen of a man of honor, integrity, progressive in conservative lines. The church and community sustained a severe loss in his going. The funeral service was conducted from the home by his pastor, R. A. Morris, assisted by Dr. Geo. Bitzer of the Presbyterian Church.

He is survived by his wife, Mrs. Blythe Tucker, four daughters, Mrs. David B. Fargason and Mrs. Edward Andrews of Memphis, Mrs. M. J. Coffey and Miss Catherine Tucker of Holly Springs, and two sons, R. Lawrence Tucker of Holly Springs and Dr. Cecil B. Tucker of Memphis.

—R. A. Morris.

THE KEY IN THE POCKET

Did you ever hear a man remind the Lord of his promise in Malachi 3:10? I have, many a time. I have heard men really yell to the Lord to open those windows of heaven and pour out the blessing. It would seem as if they would break the glass out of the windows or have the Lord tear the frames to pieces, they were so anxious for the blessing; but the windows didn't open, the blessing didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets and didn't use it.

How does that passage read?
Look sharp: "Bring ye all the

tithes (tenth of your income) into the storehouse, that there may be meat in mine house, and prove me now herewith (that is, with the tenth), saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The tenth is the key to the windows. Apply the key. Bring the tenth into the storehouse. Take it out of your pockets and give it to the Lord! Then what will happen? Why, He says He will open the windows and pour out the blessing. You can't keep the key in your pocket and get the blessing. How much noise is wasted over this test! And it is called prayer! Fulfill the condition, and God will fulfill the promise.—Exchange.

JESUS OUR GOOD SHEPHERD

John 10, 14

He said Follow Me—Matt. 4:19.
Follow Him in what?

1. Obey your parents—Luke 2:5.
And he went down with them (from
Jerusalem) and came to Nazareth
and was subjected to them" (Joseph
and Mary).

In Rom. 6:30 and 2 Tim. 3:2 "disobedient to parents" is classed with a long list of the fruits of the Evil Spirit.

2. In doing good—Acts 10:38
"who went about doing good." Do
not neglect the sad and needy—nor
speak evil of our fellows but treat
them as we would that they treat
us. Matt. 7:12. The Golden Rule—
none better!

3. In conforming with His in-
struction in Matt. 5: 3 to 10 in
which He gives eight points of a
well rounded up follower (Christian)
and the happy encouraging
attendant results.

Blessed:

Poor in Spirit
They that mourn
The meek

Thirst after righteousness
The merciful
The pure in heart
The peacemaker
The persecuted

Let us take an inventory of our
selves and see if we are really fol-
lowing Our Good Shepherd.

An Inquirer

"Hey!" yelled the chauffeur,
"don't you know anything about the
rules of the road?"

"Well," said the humble pedes-
trian, "I know that the Golden Rule
doesn't seem to be one of them."—
Exchange.



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Book Notes

Dr. E. H. Marriner, Reviewer
Hattiesburg, Miss.

All books mentioned in this column can be secured from our own Book Store at Jackson.

The Bible from the Beginning, by P. Marion Simms. The MacMillan Co., \$2.50.

Written by a minister who has devoted a quarter of a century to special study and research along this line, his volume comes as a valuable treatise on the history of the Bible. It is at once scholarly and simple. Covering completely the whole field, and thoroly, is the task well done by Dr. Simms. He traces the Testaments from their original writings thru the various periods of development. The Bible student will find much of interest for both reading and reference in the author's treatment of the manuscripts, the various versions, the different canons, the English translations, and the present-day renderings. Thru it all he treads as on holy ground, transmitting his reverence to the reader.

Outfitting the Teacher of Religion, by James H. Snowden, The MacMillan Co., \$2.00.

Anything from the pen of Dr. Snowden commands attention in America. This, his thirtieth volume, will not disappoint his public. Beginning with the very pertinent question, "Can Religion Be Taught?" he discusses the nature and relations of religion and education, and the aims and modes of religious instruction. This book will be of incalculable worth to parents, preachers, and teachers. Its wealth of contents makes it a veritable library on this subject, and it is colored and vitalized by a lifetime of conviction and feeling.

Evangelism, A Graphic Survey, by Herman C. Weber. The MacMillan Co., \$2.00.

To view vividly a century of evangelism in the United States is made possible by this volume. The author not only writes about it, but also submits charts and graphs to present his observations and conclusions. He gives the results, by denominations, of different methods of evangelism, of distinct periods of revival ebb and flow; and the apparent effects of economic, social, political, moral, and religious movements upon the achievement chart of the churches. This book is historical, not theoretical, depicting the story of the ups and downs of evangelizing endeavor. An eager reading of it will confirm every earnest Christian worker in the belief that we are but working at the fringe of our task and that the most glorious results await our intensified efforts.

"Where Is the Lord God of Elijah? by Enos Kincheloe Cox. The Bible Institute Colportage Assn., 75c.

E. K., you have given us a capital book!

The reality of God, the vitality of faith, the power of prayer, all throb in its pages. The first, title chap-

ter gives a view of life today that readily makes our times and Elijah's akin. With passionate pleading the author gives us the call of the hour—the call to give right of way to Jehovah.

In succeeding chapters Dr. Cox develops his thesis by introducing to us Elijah, A Man of Like Passions; Jacob, The Man Who Wrestled with God; Moses, Holding God's Hands; Samuel, The Man Who Prayed On; Hezekiah, The King Who Prayed Down Two Kings; Daniel, Stopping the Mouths of Lions; Jesus and the Practice of Prayer; Jesus and Prevailing Prayer.

This volume points the way back to spiritual success and happiness for prayerless, faithless, powerless Christians and churches. Its widespread reading should result in helping to bring in that revival of real religion for which we yearn.

THE HIDDEN TREASURE

(Matthew 13-44)

"Again, the kingdom of heaven is like unto treasure hid in a field; which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field".

The main features are:

1. The field.
2. The treasure hidden therein.
3. The finder and purchaser.
4. The price paid for the field.

First—The field must mean something, because it is a very important symbol if the parable. Our Saviour, explaining to his disciples the parable of the wheat and tares, said, "The Field is the world", and it seems to me that this should determine what he meant by its use in other similar parables.

We should let them harmonize, for in all such there are some things in common, inasmuch as they are "like unto the kingdom of Heaven", and, if like unto the same thing, they must, in some respects, be like unto each other. One expositor writes, "This hidden treasure represents the invaluable blessings of the gospel, and these are contained in the scriptures". This makes the field symbolize the scriptures, in which is the hidden treasure: to possess which one need only buy a copy of the Bible, and very few, if any, would have to sell all that he has, to "buy that field". I cannot accept this view of the field as correct.

Second, The hidden treasure. I think that the people of God, the "spiritual seed of Abraham", constitute the treasure hid in the field; the world—the earth. Paul in his letter to the church at Ephesus, 1st chapter, 18th verse, calls the saints the "riches of the glory of Christ's inheritance". They are his peculiar treasure. "For the Lord hath chosen Jacob unto himself and Israel for his peculiar treasure". Ex. 19-5; Ps. 135-4.

Third—Who is the buyer? If I am not mistaken, it is commonly taught that the man represents a sinner seeking salvation, which when he finds, he sells all he has and buys it! If this be true, salvation is like a commercial commodity to be bought by the sinner, which is in direct opposition to all the teachings of God's inspired Word, the Bible. I believe that the man who buys the field represents our Saviour, Je-

sus Christ, the Son of God, who purchased the field,—the world—and his people, the treasure hidden therein, with his blood. I believe that the Father, in the covenant of redemption between the three persons of the Godhead, gave the Son a title to the earth as his purchased possession.

"Thou art my Son; this day have I begotten Thee :Ask of me and I will give Thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession"—Ps. 2-7-8.

"Remember thy congregation which thou hast purchased of old; the rod of thine inheritance which thou hast redeemed"—Ps. 74-2.

In the scriptures Jesus is often spoken of as the buyer, the purchaser, the redeemer of his people, and they as the purchased, the bought, the redeemed. "The church of God, which he has purchased with his own blood"—Acts 20-28.

"Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's"—1st Cor. 6-20 and 7-23.

Fourth—The price paid for the field. Our Saviour and Lord gave up the glory which he had with the Father; the adoration of angels; he emptied himself and became a partaker of our nature and a debtor to the law that he might become our substitute and a propitiation for our sins—our kinsman—Redeemer.

It cost him great privation, disgrace and rejection by the very creatures that he came to save, and for whom he laid down his life to pay the claims and penalty that Infinite justice demanded, and thus bought the field—the world—with the treasure hid therein. Truly he sold all he had to buy that field. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet, for your sakes, he became poor, that ye through his poverty, might be rich"—2nd Cor. 8-9.

"Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ"—1st Peter 1-18-19.

We cannot understand it, but it is a fact, that the "prince of this world", (John 16-11) the "prince of the power of the air", (Eph. 2-2) Satan, the Devil, has possession of the field to date; but it is also a great and glorious fact that the wicked usurper, the great enemy of God and man, will, in God's appointed time, be bound and cast out and destroyed; and our Saviour, Jesus, the Son of God, as Lord of lords and King of kings, will take possession of the purchased field, the redeemed world, with its hidden treasure, and will not be disappointed in his purchased possessions,—redeemed people and redeemed earth for their eternal habitation.

"He shall see of the travail of his and shall be satisfied"—Ish. 53-11-12.

"A little while and he that cometh will come and will not tarry".

"Even so, come Lord Jesus, come quickly"—Rev. 22-20.

—C. M. Sherrouse.

"What makes you scratch your head?"

"Because," said the youngster, "I'm the only one that knows it itches."—Exchange.

CONSOLIDATING SCHOOLS

The least and most insignificant duck in the pool does not always stay quiet when he ought to. He may quack at nothing. But being a Baptist and a citizen of what should be a Democratic state I believe that I have a right to state my opinion. It may be that no other Baptist in the state has the same idea that I have, I know of no other one, but I often find myself out of place anyway.

Mississippi Baptists should own only two colleges. One for men and one for women. These should be high grade standard colleges, meeting all the requirements of the Southern Association of Colleges and Universities. The board of trustees of each college should be separate and distinct from the other.

There are great advantages in Mississippi Baptists owning only one college for women. The social advantages can never be valued. It should tie many students together in the business world for life. This plan would also be a great saving to Mississippi Baptists financially. All efforts for students and finances could be centered in one school.

With some additional expense a new dormitory for single men and a few cottages for married men could be built at Mississippi College provided that would be necessary at all. Then in two or three years practically all the expense that it takes to run Clarke College could be saved to the Denomination. A large part of it could be used in aiding more men to attend Mississippi College.

Mississippi College should not be co-educational. But if it is made co-educational then Mississippi Baptists should own only one college.

If this is true in the bounds of the state with reference to our colleges it would also be true in the bounds of the Southern Baptist Convention with reference to our seminaries. Southern Baptists should own one seminary and one training school. These two schools should be entirely separate but located so that the wives of married students in the seminary could attend the training school. Think what it would cost to build another hall for married students and another wing to Mullins Hall and compare that with what it costs to run two extra seminaries which are not necessary.

It ought to be binding on the part of the faculty of every institution to show the same regards for every student and favoritism should be prohibited.

Yours for the best interest of education,

—R. O. Bankston.

Teacher: "Catherine, why are you late?"

Catherine: "Don't know. Class started before I got here, I guess."—Exchange.

Mrs. Mary Johnson: "I wants to see Mistah Roeser."

Office Boy: "Mr. Roeser is engaged."

Mrs. Mary Johnson: "Go long, boy. Ah don't want to marry him. Tell him his wash lady wants huh monney."—Evangelical Crusader.

19, 1929

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